

SPiritual TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 28.

NEW YORK, SATURDAY, NOVEMBER 7, 1857.

WHOLE NO. 288.

THE SPIRITUAL TELEGRAPH.

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CONTENTS OF THIS NUMBER.

Spiritual Circles on the Ocean.....	217
Individuality.....	218
Facts and Reflections.....	219
The Word of God.....	219
The Maricelbo Bull.....	220
"Give us our Daily Bread".....	221
A Few Words With You.....	221
Converted by a Spirit Monitor.....	221
Departure of a Spiritualist.....	221
S. J. Finney in Genesee County.....	221
Book Notices.....	221
To Housekeepers at the West.....	221
S. B. Britain in the Lecture Field.....	221
New York Conference.....	222
Doctrine of the Atonement.....	222
A Manifestation for the Methodists.....	223
Wonderful Spirit Manifestations.....	223
Born into the Spirit World.....	223
A Very Old Clergyman.....	224
No Cross, No Crown.....	224
The Necromancy in Algeria.....	224
Praise your Wife.....	224
The Crusades.....	224
The Tomb of David.....	224
Peacock Aristocracy.....	224
Air Poison.....	224
California Becoming the Vineyard of the World.....	224
Funeral Ceremonies in India.....	224
Gold to be Gained.....	224
Don't be the Slave of Circumstances.....	224

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

Miss C. M. Beebe will lecture at Dodworth's Academy next Sunday, morning and evening.

Mr. Harris' Meetings—Place Changed.

T. L. Harris will hereafter lecture every Sunday, morning and evening, at the usual hours, in the small chapel of the University, the entrance to which fronts on Washington Square.

Meetings in Williamsburgh.

If arrangements which are in progress can be completed in time, William Fishbough will lecture in the upper hall of Bank Building corner of Fourth and South-third streets, Williamsburgh, next Sunday, morning and evening. Farther notice in the morning papers of Saturday.

Our Subscribers to the Spiritual Age.

The few subscribers to whom we furnished the *Spiritual Age* (that paper having been discontinued) are advised that the unexpired balance due them are subject to their order. If not otherwise directed, we will supply the *TELEGRAPH* in its place, of credit the amounts on account, where the parties were subscribers to both papers.

Lecture in Brooklyn.

Miss Emma Hardinge will lecture at Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, on Sunday afternoon, November 8th, at 3 o'clock precisely. The Friends are solicited to be in early attendance, to secure seats and prevent interruption during the lecture.

Call for a Lecturer in Indiana.

N. L. Thomas, of Newville, Ind., writes us that the Spiritualists there wish somebody to lecture to them. Miss Beebe is mentioned, and we most cheerfully commend her to them as one of our most able exponents of Spiritualism. Other lecturers who can make it convenient to go and speak to the friends there, need not hesitate to do so because Miss Beebe is mentioned. They will be glad to hear any able speaker on the facts and philosophy of Spiritualism, and will undoubtedly remunerate them satisfactorily.

Answer to an Inquiry.

Hops.—Old crop will bring about 5 cents per pound; new crop, Oswego county, about 8 to 9 cents; Franklin and St. Lawrence county, about 7 cents.

Potato starch will bring about 5 cents. The market is dull. If, however, our friends who make the inquiries, or others choose to send their produce to us to dispose of, we will do the best we can.

Sheet Music, Piano Fortes, Melodeons, etc.

Horace Waters, Agent, 333 Broadway, offers extraordinary bargains in all the above descriptions of goods. Mr. Waters has reduced the price of sheet music to one-half the former rates. Pianofortes which he previously sold for \$700, now for \$400; \$400 for \$300; \$300 for \$200—Melodeons and other musical instruments in like proportion. This presents opportunities to purchase the several descriptions of merchandise at prices never before offered, and which will be impossible to continue for any great length of time. The character of Mr. Waters' instruments are too well known through the country to need a single word from us in their commendation. Such an opportunity for obtaining music and musical instruments at un-heard-of prices may not occur again in a life-time, and should not be lost by those who contemplate buying.—*Path Finder*.

THE MOVING WORLD.

This is election week, and the several political parties are struggling, quarreling, and in some instances fighting, to save our blessed country. The idea of a people voting their own laws is sublime. With us, in our decline as a nation, the practical fact is fast becoming ridiculous; and it would be a farce, were it not so often a ghostly physical and moral tragedy.

The city of Baltimore was, several days ago, placed under martial law, or at least prospectively under military surveillance, by the Governor of Maryland, with a view to prevent the freemen of that city from mutilating each other on election day.

At the recent election in Minnesota the grossest frauds were perpetrated. Pembina, said to contain not more than one hundred voters, by fraudulent returns, is made to give six hundred democratic majority. It is not believed that these returns will be allowed.

A ray of light has broken forth in Kansas. Gov. Walker has rejected the fraudulent returns from Johnson county. This brings him in collision with some of the more unscrupulous of the fire eaters; and Judge Cato has issued a mandamus commanding him to give certificates to the parties declared elected by the returns. The Governor will doubtless remain firm. As another part of the same programme, Ex-Sheriff Jones is said to have sent a challenge to Secretary Stanton.

It is asserted that the course of Gov. Walker is condemned at Washington, and that he and Stanton will be removed, or compelled to resign.

The weekly list of failures in the *Independent* has, for the present been discontinued.

The federal government is understood, at the present, to be negotiating with our corporation for a site in the Park for the new city post office.

A new magazine, *The Atlantic Monthly*, has been established at Boston. Among the contributors are Emerson, Mrs. Stowe, Lowell, Holmes, Park Godwin, etc.

Lola Montes, for some time past a resident of New York, is at present lecturing at Boston. Her subject is the Catholic Church, for which she seems to have little affection. She is described as a distinct, forcible speaker, but not particularly eloquent.

Financial matters in this city are becoming easier. The old banking house of Winslow, Lanier & Co., have resumed; and the condition of the stock market, and the general aspect of business affairs, indicate a returning vitality and order in trade.

We can not attempt, at a period like this, to keep any record of crime. Have men forgotten that they are men—intended to become angels? To lie, cheat, defraud, plot against, and murder each other—will this help them on their way? To falsify oaths, and administer public affairs, with a view to subserve personal ambition, instead of the public good—will this make them great and happy? Have they forgotten that there is One greater than us all at the helm, who will give each his reward?

The Mormons, it is said, have a military force of from 5,000 to 6,000 men. The United States troops, on their way to Utah, number less than 2,000. Our Government think the Mormons will not fight. Their fanaticism and past history indicate that they will.

Thirty slaves ran off from one neighborhood in Maryland on a single night, not long ago, making forty-four who escaped from the same place in two weeks.

Crawford's equestrian statue of Washington, for the Washington Monument, is on board a Bremen brig, which has safely reached the Chesapeake Bay.

The Governor of Cuba, Concha, is at last making vigorous efforts for the suppression of the slave trade. He has recently seized 2,500 negroes, the cargoes of several vessels fresh from the African coast.

Gen. Wm. Walker has suspended his intended new foray on Nicaragua for a short period, on account of the hardness of the times.

Our Government are about making a systematic effort for the introduction of the tea plant and other productions of China into our country. The agency of this important undertaking has been offered to an English gentleman, Mr. Robert Fortune, on account of his practical experience in this particular field.

Dr. Underhill has reduced eating grapes to a science. Here are his directions: "When in health, swallow only the pulp. When the bowels are costive and you wish to relax them, swallow the seeds with the pulp, ejecting the skin. When you wish to check a too relaxing state of the bowels, swallow the pulp with the skins, ejecting the seeds. Thus may the grape be used as a medicine, while at the same time it serves as a luxury unsurpassed by any other cultivated fruit. An adult may eat from three to four pounds a day with benefit. It is well to take them with, or immediately after, your regular meals."

The war in India is characterized by the most heartless cruelty on the part of the natives. The English who fall into their hands—men, women and children—are very generally massacred, and their bodies mutilated in the most savage manner; and when a district rises in rebellion, the first object seems to be to slaughter their old white masters, with their wives, children and servants. But—and we are sorry to close the paragraph with a *but*—the English set the example in this war of extermination. In the beginning of the rebellion, in order to repress it by striking a sudden terror, the gallows became a standing institution in all the infected provinces; and the revolting Sepoys, and inhabitants suspected of disloyalty, were, without examination or trial, remorselessly strung up by the neck, or mowed down with grape from the mouths of British cannon.

On account of the lawlessness of the times, vigilance committees have been instituted, to guard the public safety, in several towns of Michigan.

The recent earthquake felt at St. Louis, and through the States of Missouri, Illinois and Indiana, according to the statements of Western papers, was severe enough to topple down old chimneys, and dislodge the plastering from walls. Houses vibrated, from north to south, strong enough to rattle window blinds, to rock beds like cradles, and in some cases to throw people out of bed.

MRS. METTLER'S MEDICINES.

All these Remedies are compounded according to Mrs. Mettler's directions, give under a white in a state of Clairvoyance, and are purely vegetable, and perfectly safe under all circumstances.

Mrs. Mettler's Restorative Syrup.—For an impure state of the Blood, derangement of the Secretions, Bilious Obstructions, Unequal Circulation, Sick and Nervous Headache, Inactivity of the Liver, Constipation of the Bowels, irritation of the Mucous Membrane, etc. Price per bottle, \$1.

Mrs. Mettler's Dyspepsy Cordial.—A Stomach and Bowel Corrector.—Price per bottle, 25 cents.

Mrs. Mettler's Celebrated Elixir.—For Cholera, Colic, Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious Stomach, Fever and Ague, and internal injuries. Price per bottle, 50 cents.

Mrs. Mettler's Neutralizing Mixture.—For Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Constipation of the Bowels, Headache, and Febrile symptoms occasioned by cold or worms. Price per bottle, 50 cents.

Mrs. Mettler's Palmararia.—For Colds, Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all diseases of the Respiratory Organs. Price per bottle, \$1.

Mrs. Mettler's Healing Ointment.—For Burns, Scalds, Fresh Cuts and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chafing. Price per box, 25 cents.

Mrs. Mettler's Remarkable and Unprecedented Liniment.—For Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc., etc. Price per bottle, \$1.

JAMES MCLELLAN, Proprietor.
283 W.
S. T. MUNSON, Agent, 5 Great Jones street, New York.

THE POWER OF DR. SMITH'S MAGNETIC SALVE.

OLD ULCERS. I will cure the most inveterate sore or ulcer, and make no charge till the cure is effected. The sun shines down upon the mighty scenes performed and sets his seal to the truth thereof, by the faithful delineation of the Ambrotypes of the patient before and after the cure. Come then, ye afflicted, examine these pictures; put your finger into the print of the wounds, and be not incredulous. You also can be cured.

WHAT CONSTITUTES DISEASE?

Just issued from the press, a splendid edition in pamphlet form of "WHAT CONSTITUTES DISEASE?" This work explodes the whole Allopathic theory, *in toto*. No one who wishes to enjoy health and a happy long life should be without this work.—Price 12 cents.

It contains full directions for using the Magnetic Salve. Price 25 cents a box. A box of the Salve, as a sample, will be sent by mail, postage prepaid by myself.

283 W.
S. B. SMITH, Electro-Magnetist, 77 Canal-st., near Church-st., N. Y.

MRS. DUNHAM

IS PREPARED to devote her time for the relief of the sick. It is seldom that she uses medicine. She may be found at her residence in Brooklyn, in Fulton Avenue No. 23, corner of Jay street, entrance in day. She may be seen every day in the week, Saturday and Sunday excepted; also Tuesday, Thursday and Friday evenings. Consultation free; terms moderate.

PHONOGRAPHIC INSTRUCTION.

THOROUGH INSTRUCTION in the invaluable art of PHONOGRAPHIC SHORTHAND, given on reasonable terms, either in classes, in private, or by letter, by T. J. Ellawood, a practical Reporter, 196 East Broadway, New York.

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VOL. VI.—NO. 28.

NEW YORK, SATURDAY, NOVEMBER 7, 1857.

WHOLE NO. 288.

The Principles of Nature.

SPIRITUAL CIRCLES ON THE OCEAN.

On board the schooner J. L. Bowman, Capt. Wooster, on a voyage from New York to Laguayra.

CARACAS, September 10, 1857.

August 11, 1857. Having in my hand, reading, a SPIRITUAL TELEGRAPH, I asked the captain to put his hand on the table, when it was promptly moved. I asked if the Spirit present knew what paper I was reading, when an affirmative answer was given. I called the title of several papers, and when the TELEGRAPH was mentioned, three tips of the table were given, indicating that to be the paper. "Have you been reading the TELEGRAPH with me?" "Yes." After this I held a circle every evening, commencing at sunset, on the deck of the vessel.

August 12. The Spirit of a sailor appeared, as he declared himself to be; and being interrogated, said he took pleasure in boarding vessels at sea, to see what was going on; that he was in the dark sphere, and desired to progress to a higher and bright one. I admonished him, and gave the usual advice and instruction, which he promised to obey.

August 13. The Spirit of my nephew Lloyd, whom I had not seen for twenty-five years, manifested itself; and being interrogated, said he knew I was a Spiritualist; that two weeks previous he was at my father's house in Vermont; that his father was talking about me, and said I was going to Caracas; consequently he had come to look after me; that his father was a non-believer; that he had received a spiritual book (1st vol. Judge Edmonds') I had sent him, and was reading it; that he was in the second sphere, and desired to progress. I gave him the usual instructions.

August 14. The mate was deadly opposed to the idea that departed Spirits could manifest themselves, besides which he was addicted to swearing, and almost every word uttered was accompanied with an oath. His deceased relatives all appeared and identified themselves, and correctly answered every question propounded. I asked the Spirit of his great-grandfather the sphere in which he was located. He answered, the seventh. "Your grandson is addicted to the use of profane language; is that not a very bad propensity?" "Yes," answered the Spirit; and from that day forward, until our arrival at Laguayra which was fourteen days, not an oath was heard from the mate's lips. He said when he should have arrived at New York, he would buy some spiritual books to send to his family in Maine.

August 15. The Spirit of my uncle Elisha manifested itself, and on being interrogated, said that he addressed me through Dr. Willcox two years ago, in New York; that he was then in the fifth sphere, but had now progressed to the sixth; that his religious belief when in the flesh was that of the Universalist creed; and after forty-five years in the Spirit-world he had not altered his opinion, as the Universalist doctrine came nearest to Spiritualism.

August 16. A female Spirit manifested itself; said she was in the dark sphere; that she resided in New York when in the

flesh; that she went to church, was taught that the wicked would go to hell, and the righteous would go to heaven; that she lived a vicious life, and made the exchange of spheres while in her sins, and was in darkness and despair; that she desired assistance, and advice, how to progress from her present situation, which I freely bestowed upon her.

August 17. A female Spirit came to the circle. On being interrogated, she said she lived in Caracas when in the flesh; that she was in darkness; that she attended mass, but it was more to show her dress, to see and be seen, than to obtain any good; that she confessed to the priest, and he gave her absolution, but it did not save her; that she was told to come to me and I would advise her how to do. I gave her the usual advice, and told her to pray to God for help and not to idols, as such acts was treating God with contempt.

August 18. The Spirit of José Manuel Graw identified itself; he was a lawyer in Cumana; he trusted to the ultimate confession to the priest, and absolution, but on making the exchange of worlds, found such a presumption on the part of the Roman priesthood to be erroneous; that he was consigned to the second sphere, where he still remains.

On being asked how he came to seek me out on the ocean, he said that he knew I was a Spiritualist by the spiritual papers I sent to Cumana, which he had read there. He had sought me out to hold communion with me.

August 19. An old lady identified herself as the wife of Buenaventura Dominguez, whom I knew twenty-seven years ago in Laguayra. She said she died at the age of 71 years, at Rio Caribes, in the province of Cumana, and was in the fourth sphere; that her husband had subsequently died, and was in the third sphere; that the spiritual papers I sent to Rio Caribes, which she heard read, induced her to come and see me.

August 20. The Spirit of my sister Chloe manifested herself to me, and being interrogated, said she was in the third sphere; that she made the exchange of worlds two months and eight days previous; that her husband died eight months previous to herself, and was also in the third sphere with her; that she had visited our brother in Vermont five days before; that he was sick, but not dangerously so; that she had visited our sister Sarah three days before in Pennsylvania, and that she was also sick, but would recover.

August 21. A Spirit, purporting to be the daughter of the Hon. Charles Warner, Attorney General at the Island of Trinidad, appeared at the circle, and on being interrogated, said she never knew me; that her father received a spiritual pamphlet from me, by which she knew I was a Spiritualist, and had sought me out to hold communion with the earth; that she was happy in the fourth sphere. On the same evening appeared the Spirit of a daughter of Pedro Espinozo, also of the Island of Trinidad. She said her father had received from me a spiritual pamphlet, by which reason she had sought to hold communion with me; that she was in the sixth sphere.

August 22. A Spirit from the dark sphere announced him-

self, and desired assistance and advice, which I freely gave. Another dark or unprogressed Spirit arrived and made the same request, with the same result, when another of the same class announced itself. I asked if there were more Spirits present of the same class. It was answered "Yes." "How many are there present—20?" "Yes." "50?" "Yes." "100?"

"Yes." "Are there a great number present?" "Yes." "Do they all come for assistance and advice?" "Yes." "Will you answer for them all?" "Yes." "Let all the unprogressed Spirits form a circle round the table." "They have done so." I then addressed them in the usual way: "You say you are all in darkness and desolation. You were no doubt oft-times told, when on this earth, that those who lived a vicious life, and violated God's commandments, would be cast into darkness, according to the Scriptures, where there is weeping, wailing and gnashing of teeth; and you heeded not the many warnings thus received, until you made the exchange of spheres, and discovered its reality. But God loves his children, and sent his Son Jesus to die for the salvation of such wretched children as you have proved yourselves to be. He has made laws which can not be violated; he has set bounds between the good and the bad Spirits. The two classes can not reside in the same sphere; it would create inharmony and discord; disputes would arise, and the spheres of light and glory, with all their beauty, and the eternal happiness of the just made perfect, would be turned into a perfect hell, if such as you were admitted. Still, there is hope for the penitent sinner; every departed soul can progress, if he sincerely repents and is truly sorry for his evil deeds, and becomes purified and fitted to commune with the bright Spirits of the celestial spheres.

"I will therefore ask you, one and all now present, are you truly sorry for all your evil deeds as committed in the body?" Answer, "Yes." "Do you freely and sincerely forgive all who have injured you by word or deed, either when on this earth, or since your residence in your present loathsome abode?" Ans. "Yes." "Will you throw off all your earthly feelings and desires, and render good for evil to all those Spirits who are abiding with you?" "Yes." "You must turn your back upon all that is bad, entertain a strong and fervent desire to escape from your present abode, and be fitted for the realms of bliss, where none but pure Spirits are admitted. You must pray to God without ceasing to pardon your sins, and fit you to participate in those joys and brilliant abodes of the pure Spirits, and the just made perfect; and as soon as you are thus prepared, some bright Spirit will descend, take you by the hand, and say, 'Brother, arise and follow me to the second sphere; and as you are prepared, you will rise from sphere to sphere, until you become like God's angels in heaven. Will you follow my advice and instructions?' Ans. "Yes." "Then may God bless you, purify you, and restore you to light."

Thus I patiently sit and instruct the undeveloped Spirits, and have done so ever since the veil of superstition and darkness fell from my eyes, and God's truth was revealed to me.

(NOVEMBER 7, 1857.)

August 23. A similar host of Spirits appeared, and on being interrogated, said they had been told to come to me, and that I would save them. I told them that God only could save them, and gave them the usual instruction and advice.

August 24. A Spirit manifested himself, and being interrogated, said he was an African, and that he never knew God, and had no religion. I told him there was a great Spirit which was called God, who made the earth and the sea, the sun and the stars; that he was the great Father of the black man as well as the white man, and if he looked to him he would be restored from darkness to light; and I gave him the necessary instruction.

August 25. A Spirit manifested itself, and on being interrogated, said she was a female from Africa, and that she was accompanied by a vast number of African Spirits. I desired them to form in a circle round the table. They manifested a desire to be restored to light, and thought that I could save them as they had been informed. I told them I was an humble instrument in the hands of the Great Spirit, who was the Father of the black man as well as the white; that he loved his children, and if we loved him he would extend his saving grace to all; and I patiently gave them advice as to what they must do to be saved, which they promised to obey. I said, "May God be merciful to you all, and restore you to light." The table shook violently as a sign of their approbation.

August 26. A Spirit manifested itself; said it was from the dark sphere. I asked if it came to obtain advice, and desired to be restored to light and happiness. It said "No." On being further interrogated, it said it was a man; had made the exchange of worlds at the age of twenty-seven years, and that was nineteen years ago; that he neither believed in God nor in heaven; that he believed in the Devil; that he was sent to prevent the Spirits from the dark spheres coming to the circle for advice, as by that means they would escape from the dark sphere. I advised him to repent and be saved—to change his miserable abode, and seek favor from the God of truth and love, and be eternally happy. He answered in the negative. I then commanded him in God's name to depart, which order he obeyed.

August 27. The same Spirit took possession of the table, and said his object was to prevent communications with other Spirits; when I commanded him to depart. Soon after, the table was tipped again; on inquiry it was said a Spirit of the third sphere was present; but, after a few questions, I discovered the deception, and challenged the Spirit as to whether he was a truthful Spirit. He answered no; that he was the same Spirit which appeared the previous evening. I asked him why he came with a lie in his mouth. He said that was his profession; and I commanded him again to depart. Again the table was tipped, and on inquiry the Spirit said he was a relative of one present, and inhabited the seventh sphere. On inquiry as to his family, etc., he was detected as a lying Spirit, and being challenged said he was the same Spirit I had twice driven away that night. I inquired of him about his master, the Devil; he said he was the Devil himself, and had been four thousand years in darkness. Many questions were asked, and prompt answers were given. When any question suited his taste, he gave a shake of the table, indicating that he was laughing. Finding there was no use in driving him away, and, as we were approaching the harbor of Laguayra, he was left to enjoy the victory he had gained in keeping possession of the table.

It is a source of great satisfaction to me to find that by the little leaven I put into the meal of a dark-minded and superstitious people two years ago, the whole batch is fast becoming leavened. Several spiritual circles, formed by the most intellectual men of Caracas, are in successful operation. Four different pamphlets have been issued from the press by native Spiritualists, containing their convictions and experiences in Spiritualism; the last has just been issued and distributed gratuitously by Dr. Michelena, a professor of medicine in the College of Caracas. The Dr. remarks that it is imputed to magnetism, but magnetism can not make the table talk.

For my part I have not ceased in the good work. Whether on the mountain top, the scorching plain, or on the ocean wave, I call around me those who are willing to be instructed in the great truth of Spiritualism, and point out the way for them to enjoy the blessings of those mansions, eternal in the heavens, where the wicked cease from troubling, and the weary are at rest. As I derive instruction and consolation from the elevated

Spirits, so I bestow instruction to those who inhabit the dark spheres, without ceasing, with a view to their progression; and hundreds, I have reason to believe, have been elevated from darkness to light by the advice and instruction I have bestowed upon them.

SETH MUNOZ.

NOTE BY THE EDITOR. Notwithstanding we publish the foregoing article, to give the world a full and fair specimen of all the communications and manifestations which claim, or are supposed, to be of spiritual origin, and of every shade of thought thereon, it is but fair however to say, that there is a great deal of skepticism among Spiritualists as to mortals knowing more about the Spirit-world than the Spirits themselves, and also whether supposed Spirits' confession of their sins to Spiritualists will prove more efficacious than the absolute of priests.

INDIVIDUALITY.

CAN IT BE DESTROYED BY THE TENDENCY TO SPIRITUAL UNITY?

In the TELEGRAPH of August 8, under the caption "Investigating Class," in the course of the discussion of the question there proposed, I find the following:—"He (Mr. Wilson) also objected to Dr. Gray's idea of Spirits tending more and more to unity, because at last it draws all men into one, and individuality would become lost in a common humanity." "Dr. Gray conceded the force of the objection."^{*} Now, it appears to me there is a radical error in the objection, and therefore its force should not be conceded.

Throughout the whole realm of creation, both in the natural and spiritual spheres, there is a constant tendency to unity; and yet that tendency *never* disturbs individuality, and never can. Multiplicity in unity, unlimited diversity in perfect concordance, is the eternal order of movements. Properly, if it were possible, there were no unity in absorption of individual elements, though strictly such absorption is not possible. Nature runs crazy at the mere attempt to maintain monotones; so, in the material sphere, every *individual* form that is the product of various elements or properties combined in apparent absorption, compensates by entering itself into larger and higher relations and combinations. In the material world, change of form is a perpetual fact; but the individual elements that variously combine, and are produced and reproduced under all forms or appearances, are for ever the same—never lose their individuality. The underlying power of the material universe is a unity in its primal condition, and constantly tends to a sublime manifestation of unity through infinite diversity of operations.

Now, formal or phenomenal manifestation in no proper sense constitutes individuality. The formal structure—that outward appearance cognizable to the natural senses—may undergo, as it does, millions of transformations, appearing and reappearing under every varied hue and degree, and yet the individuality it represents remains for ever unchanged by any relation or condition assumed thereby. In the absolute, *form* never can constitute individuality. It only images or outwardly manifests to the senses the underlying soul, principle or reality which is always the basis of sustaining power, and as such is the individualizing element. We do not propose to discuss here the principles that order the relations of the phenomenal or natural man, and confer to this *seeming motor* whatever of individuality it may attain. Were we to do this, it would be found that the more perfectly unitary and orderly the relations attained in the material sphere, the more perfectly would the *natural* man be individualized—appear to be a unit, or complete in himself; showing that here, as in higher spheres of movement, *perfect unity is indispensable to true individuality*. Isolation can never confer the higher element of individuality. Neither does unity in any case tend to merge in corporeal oneness the unitary parts. It follows, then, that there may be a constant tendency to unity till every pre-requisite shall have been complied with, and a perfect unitary condition attained, and the individual elements that enter into and constitute that condition will have become more marked and complete in their individual functions than they possibly could have done in an isolated, uncombined position.

Either God is a Unit, and such in virtue of combining, in a perfect oneness, multiplied elements of harmony to make that unit, else he is not a unitary Being. In either case, the outward creation, which is supposed to image or express the creative Power, must display both the fact and the order thereof. If he

is a Unit displayed—Last lied in attributes, then the creation in *it* is the Being bearded as fundamental conditions upon which *it* is elaborated "Do we as a creation of unlimited variety in unity—*i.e.*, *the* *various* *relations*. If there is no oneness in Deity to order and regulate the diversity of the universe, then the outward creation may be considered, necessarily, as eternal jargon, a perpetual stirring of discordant notes—a chaos of worlds abounding in wrecks of immortal genios—eternity run mad! But an *if* is not admissible. God is not only a Unit in being, but that Unit is the complement of individual elements. Hence the grand significance of the old theological doctrine of tri unity. The Church has unwittingly been the repository of treasures of the rarest value; and the tenacity with which it has held on to form, without seeming to have the least conception of the spirit that alone could make their forms beautiful, is indeed marvelous. When we come to get the practical gift of the matter, and understand that the infinite is the type of the finite, and the finite but the record of the infinite, theology, the doctrine of God, becomes the most charming study that can employ the human powers. We then seek to know the character of the creative type, that we may thereby know the character of the record that type will make in the outward impression. And the study of nature is also invested with profound interest; for learning truly to read the record, we become informed concerning the type whose imprint it is.

In proceeding thus to study and investigate, one must be careful never to confound organic structure with uses, or materialism and Spiritualism. Finding a true doctrine of God to be the basis of all external truth, and finding God to be one in being, threefold in attributes, embracing love, wisdom and will, and infinitely diversified in spiritual activity and external manifestation, we are prepared to assume that those elements can never lose their individual character by being perfectly united or centered in Deity as a unit or only causative principle. Now, real human individuality being substantially constituted through that internal or spiritual character that allies man directly to his Maker, and which is more intimately and truly the image of the Divine, it follows, therefore, that no tendency to spiritual unity can ever absorb or disturb spiritual individuality.

If spiritual unity be a *formal* condition—a mingling of the structural—as the tree is a formal condition—a *natural aggregation* of particles (and here we use the term *natural* in a strict sense, meaning the outward, material) then tendency to unity must ultimate in annihilation, or, what is practically equivalent, the absorption and destruction of the individual. But, as true spiritual unity is only the *bringing into orderly relations* individual elements, according to the laws of spiritual affinity, these elements becoming jubilant in divine utterances, and thus distinguished individualities in proportion as they attain to harmonic or unitary relations; then it is evident that tendency to unity can never ultimate in the absorption of the individual, but rather that such unity is indispensable to complete individual manifestation.

Can any Spiritualist seriously entertain the thought of Spirit, as a *formal* entity, entering into or tending to such a unity with other Spirits, as *formally* to combine and mingle the structural elements, whatever they may be, and thus merge individual in individual, at the expense of spiritual identity? Verily, if we deny the fact of spiritual unity in fear of such disastrous results, we have but a poor conception of that unity which results from communion of Spirits in unity relations, through the principles of attraction and affinity! Why, what makes any earthly friend near and dear to us? Or, in other words, what but a marked maintenance of character or individuality can form and cement the ties that bind soul to soul? How pitiful and even loathsome does the *thing* become to us that bows obsequiously, and defers its every thought and conviction, to our own impressions! How, then, does tendency to unity, especially if it partake of a spiritual character, ultimate in the destruction of individuality?

The mere materialist, who looks and lives upon nature, watching her varied aspects and conditions as the cat its prey, may well talk of the destruction of individuality when he completes the decay of natural forms.

Let the Spiritualist maintain a better philosophy than this. Especially, let him not confound spiritual individualities, constituted as they must be with character, with realities, with

* A mistake occurred in the report. Dr. Gray did not concede the force of the objection, but that a point was made.—EN TEL.

changing forms and flitting shadows, merged and submerged indefinitely in obedience to underlying individualities.

The tree gives temporary expression to images for a time—the underlying principles or elements that combine to project it. It grows, falls and decays, and those principles and elements never change their character nor lose their identity, though they pass into numberless relations and orders, always tending to unity through diversity. So, too, the human earth-form passes on through change and decay, while the Spirit, buoyant with new life and ethereal beauty, gathers and treasures the priceless felicities of a fathomless union with the infinite and eternal, a unity that centers in one-ness of character and sympathy, and radiates in diversity of manifestation.

We have dwelt thus at length on this subject, because a rational conception of the matter seems of the utmost practical importance to human well-being. It is important to know just what constitutes spiritual unity, and whether such a condition may ever be attained, and if so, at what expense or advantage. If there is no hope of realizing such a unity, there is the prospect, dreary indeed, and darker and more dismal still, if possible, if that reality is to be attained only at the expense of a total loss of individuality.

W. H. K.

FACTS AND REFLECTIONS.

LETTER FROM CALIFORNIA.

TO THE EDITOR TELEGRAPH:

I have frequently seen in your paper a "call for facts," to quote your own language, "the foundation of our faith," and I have almost as frequently furnished you with such as may have come under my notice.

* * *

During the Ewer controversy, I sent you all the facts in that case of which I was cognizant. I have also sent you, by several private hands, as well as repeatedly through the Post office, a pamphlet of lectures delivered, through my brother-in-law, since deceased, purporting to be from Bacon and Swedenborg, and published 1854. * * * These Spirits were seen by my wife during the entrance of her brother, she being in her normal state, and also, at other times, both being in their normal state, and describing to me the personal appearance of these beings who came sometimes, accompanied by our deceased friends and others, who always exhibited the greatest deference to these persons, whoever they might be. Of Lord Bacon's appearance, I have the most minute description, as he came more frequently than Swedenborg, and I thought that a comparison with the knowledge of Judge Edmonds on the subject would have been most deeply interesting.

During these interviews, many of the usual phenomena would occur, such, for instance, as the doors being thrown open, furniture moved without contact, and voices, which I could also hear, of the most exquisite beauty, have accompanied my wife to the piano when playing sacred music.

I have also written to you [letter not received—ED.] describing occurrences on board the ship, on our passage from New York to this place, when our Spirit friends conversed with us continually, through the mediumship of a child, and also by rapping on the bulkhead of the cabin. On one occasion they sent me on deck at midnight, to look out for danger, saying that the ship "Sabine" was near us, and that there was no look out on deck. The next day, we spoke the ship "Sabine," which vessel being, like ourselves, on a wind, beating about off the Cape, evidently must have been near us in the night, when crossing on opposite tacks; and her name, I am confident, none of us had ever heard before. I was aroused out of my sleep, and obliged to dress and go on deck to look out for this danger, where I found all hands asleep except the mate. I was a passenger, and of course had no right to interfere, but Mr., now Capt., Shea soon had a look-out, at my suggestion, without relating the cause of my fear.

Thus our Spirit friends watched over us, and they said, next evening, that if during the rest of the voyage any danger of collision should arise, they would apprise us of the same by five loud raps—(a specimen of which they gave us)—in the direction from which the vessel would approach. I may mention here that I have been once run down at sea, and only escaped with life.

Now, I will venture to say that if the wise professors who have lately anathematized Spiritualism had been with us on board that ship, their wives and families with them, subject

every dark and stormy night to the dread and fear of that awful danger which appalls the stoutest heart—they had once experienced, once heard the cry and crash of a collision at sea, they would not have rejected such a "watch," even from the infernal region itself. No; they would have listened for those little raps as for the sweetest music, and if they ceased, would have said as we used to say, "Oh, stay with us to-night." None can tell, save those who have known such danger, what relief, what peace it is to sleep with the consciousness of such guardianship.

Spiritualism has been denounced as an evil. Perhaps it is an evil to the evil—an evil to the reign of authority, bigotry and arrogant ignorance; an evil to creeds, sectarianism and bogus piety—but Spiritualists who have a reason for the faith that is in them, will continue to exercise it in spite of the anathemas of Harpers, Popes and professors. From the latter class something more philosophical might be expected; but, as the author of the "Vestiges" says of them, "Their ability to give, at the present time, a true response upon such a subject appears extremely challengeable."

When the awakened and craving mind asks what science can do for us in explaining the great ends of the Author of nature, and our relations to Him, to good and evil, to life and to eternity, the man of science turns to his collection of shells or butterflies, to his electrical machine, or his retort, and is mute as a child who, sporting on the beach, is asked what lands lie beyond the great ocean which stretches before him. And such a question the teacher of Religion is equally incompetent to solve. He turns to his creeds and his Bible, demands faith in the one and expounds the other; but, having himself no perfect confidence in either, he is unable to impart any to others; and thus, when inevitable death approaches, and the soul at the threshold of the dark gate appeals to him for comfort and for light, he has none to offer. "Dust thou art, and unto dust thou shalt return," are the words of clerical comfort which meet the ear at the most trying moment of the soul's existence; and although a future existence is promised after the resurrection of the body, that period appears, with our present knowledge of the age of mummies, so far distant that the separation, both to the dying and the surviving, is tantamount to eternal.

In pitying, while we condemn the propounders of this Godless, dark and dreadful theory, let us not forget to be gratified for that knowledge which can not be taken away, a knowledge which not only teaches us to "know that our Redeemer liveth, but that our beloved ones live also, not in a loathsome sepulchre, awaiting a far-off resurrection, but in that happy place prepared for them by the Creator, where we know that we, also will soon join them, and begin to learn the true end of our existence."

ANTHONY YOUNG EASTERBY.

Our correspondent will do us a favor by forwarding us any other facts he may have to communicate, and may rest assured that they will meet with prompt attention.—ED.

THE WORD OF GOD.

As there appears to be a lamentable ignorance in the public mind of the sacred volumes possessed by various nations, who claim for them a divine origin, and, as this ignorance exists even among those who pretend to be more wise and learned than the masses, it is proposed to furnish, from time to time, such extracts from these volumes as may tend to throw more light on the subject. He who believes our Bible to be holy—to be inspired of God as his infallible word—should at least endeavor to become acquainted with the revelations which the learned and intelligent Mohammedan, Persian and Hindoo accept as equally holy and equally the inspired word of God. Some years ago, during a very interesting conversation held with a remarkably cultivated and civilized Turk connected with the Legation of the Porte at Paris, he remarked that he was perfectly willing to place his Koran by the side of the Christian's Bible, and submit the decision as to the merits of each to the judgment of any unprejudiced mind. He was satisfied that the God described by Mohammed was a higher, a purer and more perfect being than the Deity whom the Christians describe and claim as all their own. This man who would have been looked upon by any of our long-faced divines as a heathen and as a semi-barbarian—seemed to have adopted a philosophy of life and death which for purity, charity, temperance and justice, would have put many a professing Christian to the blush. He said he found the basis of his faith in the sacred writings of the Koran. Our orthodox brethren will open their eyes in astonishment when made

aware, by reading those writings for themselves, how much of truth and beauty they contain. Mohammed instructed his followers that they were revealed to him through angels sent by God.

CHAPTER III.

"Given at Mecca, in the name of the clement and merciful God.
"There is no God but the living and eternal God."

"He has sent to thee the book which contains the truth, to confirm the writings which have preceded it. First, he sent from heaven the Pentateuch and Gospel as guides for men; then from the skies he bestows on them the Koran.

"They who deny the divine doctrine must expect punishment. God is powerful, and vengeance is in his hands. Nothing that is in the heavens or on the earth is hidden from him; it is he who formed you in your mother's womb; there is no other God but him; he is all powerful and wise.

"Lord, permit not the truth to be withdrawn from our hearts after thou hast enlightened us; open unto us the treasures of thy pity.

"Mortals are dazzled by the love of pleasure. The objects of their most ardent desires are wives and children, riches and numerous flocks, prancing steeds, and gardens of flowers. These are the enjoyments of a worldly life, but the asylum which God has prepared is infinitely more delicious.

"What can I announce more attractive to those who have received the truth than gardens watered by clear streams—a life eternal—pure spouses and the love of God whose eye is ever watching over his servants? Such shall be the destiny of those who exclaim, Lord, we have believed, pardon us our sins, and deliver us from the burning fire.

"Be patient; be truthful; be pious and charitable. Implore the Divine mercy from the early morning.

"The Eternal has borne witness of himself when he says, There is no other God but me. Angels—those who possess knowledge of truth—have repeated, There is no God but the all-powerful and all-wise God.

"Zacharias cried aloud and prayed, Lord, open to me the treasure of thy goodness; give unto me, I beseech thee, a blessed child, O thou who answerest our prayers. The angel called to him as he prayed on the sanctuary, and said, The Most High announces to thee the birth of John. He will confirm the truth of the word of God; he will be pure and chaste, and great among the prophets. From whence will come this child? said Zacharias. Old age has come upon me, and my spouse is barren. The angel replied, The Lord doth that which pleaseth him, and the sign shall be, thou shalt be dumb for three days. Remember the Lord, and celebrate his praise morning and evening.

"Then spake the angel unto Mary, and said, God has chosen thee; he has purified thee among all the women of the earth. Be devoted to the Lord. Bow thyself before him, and adore him among his servants. God announces to thee his word, and his name shall be called Jesus, the Messiah, Son of Mary, great in this world and the world to come, the confident of the Most High; he will make his word heard from the cradle to old age, and will be great among the just.

"Lord, exclaimed Mary, how may a son be born unto me, seeing no man has ever approached me? Thus will it be replied by the angel, God forms his creatures at will. He says, Be made, and it is made. Jesus will be a minister among the children of Israel, and will say to them, The miracles I work will attest my mission. By the will of God I will make the dead to live, the blind to see, and the leper to be cleansed. Fear God; he is my Lord and yours. To serve him is the path to salvation.

"Jesus, in the eyes of the Most High, Jesus was a man like Adam. Adam was created from the dust; God said unto him, 'Be,' and he was. These words are truth from the heavens. Beware thou, doubt them not."

These extracts are selected from a single chapter. The reflecting mind will find in them ample food for thought. It is proposed, in continuation of the subject, to submit additional selections from the word of God to the Mohammedans in relation to women; and those unacquainted with the subject will be surprised at the comparative enlightenment of the Mussulman law-giver which they display.

Z. V. T. W.

SPRITS, by their love, draw us upward through aspiration, as the sun draws exhalations from the earth, which return again in the gentle evening dew, all unseen; so is the soul refreshed by inspiration. Angel-love is the dew of life.

PRAYER is a golden chariot in which the soul sits, drawn by the white steed of inspiration above the dust and din of earth.

THE EYE, filled with light, just beaming on the vision of age, is large as time, deep as truth and lofty as love.

ART is the spiral stairway leading from Nature's hall up into the vast audience-chamber of the Divine.

TUE FORKED LIGHTNING is God's fiery rain.

THE DESIRES OF THE SOUL are prophets of the real. The soul can not transcend itself. It mirrors as the sea, the sky of truth and love above.—Mrs. Clark, in *Spiritual Clarion*.

SPIRITAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, NOVEMBER 7, 1857.

To our Readers.

The SPIRITAL TELEGRAPH being consecrated to *truth*, it is necessarily anti-sectarian, and free for the kindly interchange of earnest thoughts on all the great problems of human interest. A diversity of sentiments is to be expected, and each writer alone can justly be held responsible for his or her utterances. It is always incumbent on the reader to criticise and hold fast to that only which commends itself to his or her good common sense.

To Correspondents.

The following communications have been received, and are under advisement: "Is Christ God," by "X. Y. Z.;" "The Atonement, No. 3, by "W. S. A.;" two or three communications from "Z. H. H.;" "Jesus and Christ," by Frederick W. Evans; a communication from E. Beeson; Reasons for being a Spiritualist, No. 5, by I. G. Atwood; "Origin of the two natures of Christ," by Thomas Wentworth; "Spirit communications from H. Clay," by L. Armstrong; "Natural and Spiritual" by "W. H. K.;" a letter from C. Norwood; one from W. P. Gates, and one from Geo. Ralph.

THE MARACAIBO BULL.

NUMBER TWO.

Continued from last issue.

Doctor John Hilary Boset, Bishop of Merida and Maracaibo, in his late Bull against modern Spiritualism, indorses and makes use of the following extract from a German Bull, recently put forth on the same subject by Cardinal Reisach, Bishop of Germany:

"In consequence of these superstitions (Spiritual) revelations, through which persons of distinction have yielded themselves up to such a dangerous curiosity, the last few months we have passed among you have been of bitterness and pain. We say it with all the affliction that the Catholic religion inspires: These writings, supremely deplorable, do not come from God, since they contradict the doctrines of the Church; they are a web of deceptions, errors and superstitions, and those who engage in such publications ought to be excluded from the Church, unless they obey her by abandoning the infernal works that they had undertaken. Those who read and believe in such communications, and speak and write in defense of them, or in any other way countenance them, not only commit a most grievous sin and become guilty of rebellion against the Church, but also, to render their situation more deplorable, the absolutions they receive are null, if they do not renounce beforehand such superstitions."

Here we have the opinions, or rather, we shou'd say, the utterances (since Catholicism does not admit its votaries to have opinions) of two prominent bishops, and the quintessence of Catholicism. They say these spiritual writings "do not come from God, since they contradict the doctrines of the Church." Here, reader, is the sum total of Catholicism. The doctrines of the Church are the Catholics' God, and their all of God! All else are, with them, as they say, "deception, error and superstition." Observation, opinion, sentiment, persuasion, judgment, the *all of man*, are repudiated by Catholicism, ruled out of the universe of good, and turned over to the Devil. No Catholic can have an opinion, for the reason that opinion must have either experience, observation, perception, fact, and always thought, for its basis. No Catholic dare have these; it is contrary to his blind faith, or at least he never exercises them respecting religion. If he did, he would thence cease to be a Catholic. Hence Catholicism is beastly authoritarianism—beastly, we say, because it has to do only with "the beast," and not the *human*. It stops where humanity begins, that is, where thought and meditation are operative. There Catholicism can not be. Like the beast, it can not reason or give utterance to new thoughts; it can only repeat automatically, "the doctrines of the Church," hence it is properly called "the beast." But whence came these "doctrines of the Church?" Catholics and Protestants all claim to have derived their doctrines from the Bible, and especially the record of the precepts and practices of Jesus Christ and his immediate followers, and no religionist pretends to go behind the Bible for doctrines. The Bible, then, being the basis of every variety of religious doctrine, let us consider by what right Catholicism claims infallibility for its doctrine, over other doctrines derived from the same source. The word doctrine signifies whatever general principles the mind apprehends to be involved in the production of any communication, fact, science, philosophy, or theology; it signifies no more nor less

than opinion, theory, tenet, persuasion, belief, etc., etc. The term is as properly applied to that which is untrue—unreal—as to the true and substantial. The word in itself does not signify *truth*, and it is as proper to say *false* doctrine as *true* doctrine; indeed we may recognize the *true doctrine* of a falsity.

Recognizing, then, no necessary truth in the term "doctrine," in itself, whence then came the "doctrine of the church?" If you say from Christ and the Apostles, we ask for the record, and you hand us the Bible. We read it with as much fervor for truth as you have, but do not find that it justifies your doctrines. Indeed the Bible has been found to be susceptible of as great a variety of *doctrines* as is a musical instrument of sounds.

Who, then, in the exercise of common sense, can presume to have apprehended the *true, infallible doctrine?* To us, the very assumption of infallibility in *doctrine*, among so great a variety, savors of reckless infidelity to truth. But, in the nature of the case, there could have been no doctrines of the Church without the *exercise of reason* in gathering up the general principles of the Scriptures, and putting them in the form in which the doctrines of the Church are now presented. But how can Catholics avail themselves of the doctrines of the Church, which human ingenuity has formed, since they repudiate human reason? Doctrines bear a necessary relation to *reason*; and those who reject the latter can not consistently make use of the former. But, says the Catholic, we don't use our reason—don't make or change doctrines. We grant that *you* are fossilized excrescences of ancient ignorance, but somebody has made your doctrine, who could not, in the nature of the case, have been a Catholic, since *human reason was used* to extract and put them in the form in which you accept and present them; but you have certainly no better right to use another's reason than you have your own. The substitution of another's reason gives *him* who repudiates it, no right to its use. But there is no evading or disguising the fact that men, with equal sincerity have gone to the Bible, and evolved from it, all the religious creeds and doctrines of Christendom.

If then, the doctrines of the Catholic Church have only the Bible for their basis, and human reason for their construction, how in the name of common sense can they assume infallibility in *their* forms of doctrine, as contradistinguished from those of the Protestants? They repudiate the exercise of reason to purge, modify or reject those doctrines. Is it any mark of superior wisdom in the ancients that they denied to their posterity the *exercise of reason*, which they enjoyed? The very fact that they did so, shows sufficient egotism to render their opinions at least worthy of no respect, and worthless.

Having, then, brought Catholicism down to common sense, and to common grounds with Protestantism, let us consider whether it is just or reasonable to say that modern spiritual writings do not come from God, since they contradict the doctrines of the Catholic Church. We are not only willing, but are proud to admit, that the doctrines of the Catholic Church and those of modern Spiritualism do not agree, and that one or the other must be false. We should like to try this issue before any impartial common-sense jury. Our case rests on demonstrable facts and common sense, and Catholicism has neither.

But modern Spiritualism may or may not possibly agree with some other doctrines which have been extracted from the Bible; and supposing it does, or does not, what of it? We are not sent into the world in bondage to doctrines, but to seek out *truth*. Our question is, Do Spirits rap? If so, what does that fact signify? It does not make any difference whether the Church says they do or do not—whether they are Gods, angels, spirits, our parents and children, or the Devil. We are diligently examining respecting all these things, and report as we proceed. We invite you to throw off your phylacteries, and help us. We, the people, will determine after a thorough and impartial examination, whether these things come from God, and agree with the doctrines of the Church, or otherwise. Our invitation to all the world is, "Come and see," and they are coming.

But the Catholic Church says of those who dare to examine the modern spiritual phenomena, "To render their situation more deplorable, the absolutions they receive are null, if they do not renounce beforehand such superstitions." Here is the power and profit of Catholicism—first, by teaching the ignorant that its absolutions are necessary to save their souls from hell, and threatening to annul the same if their dupes examine to as-

certain whether they have the power to exercise their threat on every trifling offense to the church hierarchy. Through this infernal traffic in human souls, money is wrung from widows and orphans and other poor people, to build gorgeous temples and support a horde of pirates on human souls and human happiness. This threat of annulling absolutions is thundered against those who dare to listen to the angel voices of their mothers, their children kindred and friends. Well may traffickers in human souls tremble when heaven speaks; but speak she does, and she will speak to her children, and call them from the haunts of barlots and the dens of thieves.

Catholicism could scarcely meet a more subtle, deadly enemy than modern Spiritualism. It goes where it listeth and appeals directly to *manhood, to freedom, and to reason*. Yea, bishops, to meet reason at last you will be compelled. Your presumptuous authorities are repudiated in heaven and on earth; and to the tribunal of common integrity and common sense are you summoned. Heaven's finger has touched the victims of your duplicity, and they, rising from their bondage of superstition, are demanding a reason—a reason for your wrongs. Think of it; prepare to answer it, for you must. This is not the Pope's fiat of authority, but the wisdom of heaven demands it. It has no absolutions and you must atone.

GIVE US OUR DAILY BREAD.

Philosophy, in her deeper researches, points with her many fingers to the conclusion, that all material existences and operations proceed from an internal and spiritual cause. This axiom, as the more deeply reflecting are ever disposed to regard it, is brought still more within the sphere of popular apprehension and credence by innumerable instances of demonstrated Spiritual action upon tangible bodies and substances in the outer world. It may be regarded, then, as an established certainty, that the atmospheric elements and thermal conditions governing the vegetable productions of a season, have somewhere their source and ruling dependency in an intelligent, voluntary and spiritual Cause, whatever may be the association of material circumstances upon which they appear more immediately to depend. Or, to use another form of expression, God governs in the most general, and also the most specific sense, in the material world, even as he governs the angel minds of the universal heavens. "He hath given us rain and fruitful seasons, filling our mouths with food and our hearts with gladness," is a postulate of ancient true philosophy, no less than an ejaculation of elevated piety.

To the divine spiritual Ruler of all mundane things it is, therefore, that we owe the abundant stores of grain and other esculents which the past season has produced, these being not only sufficient to subsist the entire population of our land, but presenting a large surplus for exportation. These products of our fertile fields were made, by an impartial Father, to grow for the use of all, according to their respective needs, and not to be hoarded up in barns and granaries, to be held at exorbitant prices, or held on any conditions, placing them beyond the reach of the most indigent of God's creatures. They, therefore, who would obstruct the fulfillment of the prayer of millions, "give us this day our daily bread," must necessarily incur a fearful responsibility, even though the petitioners may be unable to pay the demanded price of that which, to them, is so necessary.

In these times of financial depression, thousands and tens of thousands of honest persons are thrown out of remunerative employment, and have no means to purchase the necessities of life. It is no question for us to ask whether these shall be left to starve. These—the laboring classes—are necessary instruments, and often almost the sole instruments, by which wealthy men have accumulated their riches. As a class, therefore, they are *justly entitled* to at least so much of the direct or indirect product of their own hands as may be requisite to clothe and feed them. For them, as well as for the wealthy, has an impartial God sent the bountiful harvests of the past season. In their present unemployed and disabled state, therefore, they *must* not—they *will not*—be left to starve. Numerous ways may be devised to supply them, without material disadvantage to any one; and if the propensity to clutch and hoard should prove stronger than the gushings of benevolence, and (may we not say) the impulses of justice, it will be a matter of little surprise if they should provide for themselves in accordance with a "law and order" of their own devising—however we may deprecate such a result. When conscience and hunger meet in

mortal conflict, it is not always that the former triumphs, however we may encourage her by our exhortations, or command her by moral and civil laws, to stand firm to her post at all hazards.

What we would have considered as settled, then, we repeat, is that the thousands thrown out of employment by our financial revulsion, must have the means of subsistence during the winter that is approaching; and no one who has the least power to aid them can neglect its faithful exercise, without being guilty of utter recreancy to a most pressing Christian and humanitarian obligation. We would by no means advocate the indiscriminate distribution of charities, which would be as injurious to the idle and vicious as it would be exhaustive of the just resources of the deserving; but if there is a right hearty good-will manifested in the work of duty and benevolence, such employment associations, donation societies, emigrant aid societies, vigilance committees, etc., will be raised and put in vigorous action, as will be competent to avert any amount of suffering from destitution that may transcend that ordinarily experienced during a winter season.

A FEW WORDS WITH YOU.

Dear spiritualistic reader, I wish to have a little plain talk with you; I say with *you*—to however many this little pronoun may be made to apply. I wish to say to you that, beside giving the last five years of my time and energies chiefly to this paper, and the publication of spiritual books, we find the expenditure in money, over and above receipts and assets, amounts to some \$6,000, and we are still sinking money. This paper has a great deal of reading matter—is large and costly, and being without the usual share of paying advertising patronage, it is dependent on a large list of subscribers to meet expenses.

We undertook, and still continue, these publications, because we fully believe that the knowledge and general feelings imparted by intercourse with Spirits, is essential to the integrity, consolation and happiness of all mankind—essential, because we learn by it that man is something more than he appears to be to-day—that he lives on and can not kill himself if he would, and therefore must reconcile himself with truth, justice, charity—must *reform* rather than commit suicide to get out of trouble; that our kindred, bosom friends and children who have relinquished their earth forms, are not annihilated, neither have they gone far, far away, nobody knows where—to “a bourne whence no traveler returns.” Neither has their love grown cold. No; they are lingering near us, prompting and assisting us to every good endeavor, speaking words of consolation to the bereaved, and with angel fingers binding up the broken hearts, administering to the sick and suffering, and applying the balm of healing to humanity’s needs.

Spiritualism appeals to the deeper and more essential thoughts of our being, and is an element for humanitarian endeavor—for intellectual, social, and moral reform. It is preparing the materials of, and is gradually evolving, a new and better condition and order among mankind. Many halt, some flag, and others faint in the processes of renovation. Enterprises for the elucidation and dissemination of these glorious principles are springing up and failing, all around us, and but little of man’s endeavor seems permanent, and that little is preserved through constant watchfulness, and personal and pecuniary sacrifices. Among the tumbling ruins, shall the SPIRITUAL TELEGRAPH be saved?

Do you desire it? If so, will you share a modicum of the sacrifice? will you increase our usefulness and means by adding to our subscription list *at least one new subscriber*? Think of it—*only one dollar* for this last half year, from each of you who read this appeal, would aid us several thousand dollars, and might arrest a further pecuniary loss. Think of the small pittance from you, and the relief it would give us pecuniarily, and the gratitude it would inspire in our hearts. I seem to write more easily already; but alas! these psychological reliefs are not current at our banks, and our assistants and clerks say they can’t live on them. Only one dollar, and we will give you and your friends, and your family, forty times the worth of your money in philosophy, science, new thoughts, and principles of reform, beside all the important current facts and thoughts relating to Spiritualism, and all the more interesting news of the day. We invite a comparison of the TELEGRAPH with any other *family* newspaper extant, and we will leave it with you to decide as to its relative merits and value to families, philosophers, scientists, and humanitarian reformers. This paper ought

to be unobjectionable to every one who is willing that truth should prevail—even to sectarians, since its columns are open to them—to every body who has an earnest thought to utter.

Let us, then, sit down round a comfortable fire these long winter evenings, and fraternally interchange thoughts—*reason* together, and mutually instruct each other. If you, kind readers, do not know any body who is willing, or can afford, to subscribe at this time, single out one or more of your neighbors who would be likely to be benefited by the paper, and subscribe for them—give it to them—for six months. May we hope for your hearty response, and realize your sympathies and your determination to share with us the burden of making the SPIRITUAL TELEGRAPH permanent. We wait in hope. Don’t get the idea that the TELEGRAPH is going to stop; it is not; but we feel that it is profitable to share one another’s burdens.

Converted by a Spirit Monition.

A reading room was opened in connection with the office of the *New England Spiritualist*, in Boston, on Friday evening, 9th inst. It was inaugurated with dedicatory exercises, devoting it to the general purposes of a seminary of spiritual truth. In the course of the exercises, Mr. H. G. Cole of Portland, Me., related some personal experiences, of which we here make a brief abstract from the *New England Spiritualist*: He stated that he had been a persistent yeader of ardent spirits in violation of the law, for which he was indicted on several separate charges, and was thrown into prison. While there, his sister died, and he was bailed out to attend her funeral. Afterward he was strangely impelled to enter his bar-room, where he found himself held in a statue-like position by some strange power which seemed, by an interior yet distinct voice, to plead with him to renounce his iniquitous business. He resisted, and in order to deaden the interior voice, drank until he became intoxicated to insensibility. The influence still pursued him, raised him up, and restored him to consciousness, continuing its interior pleadings against the farther pursuit of his business. His opposition gradually gave way, and he arose the next morning a changed man. He found himself unable to enter his bar-room, and felt an utter abhorrence of the rum traffic, and resolved never to pursue it farther.

All this was while he yet knew nothing of Spiritualism except what he had learned from the newspapers which ridiculed it. He felt impelled by the influence to go and unbosom himself to one whom he had known as an infidel. He accordingly stated the facts to him, when the latter said, “I understand your case; some Spirit friend of yours has impelled you to come to me. I am no longer an infidel, but a Spiritualist; and if you will go with me I will introduce you to a person through whom you may doubtless get a communication from this Spirit friend.” With reluctance Mr. C. made an appointment to visit a certain medium; but before the hour that was fixed had arrived, he was impelled to hasten to the medium alone. He received a familiar communication which was signed by the name of his deceased sister, referring to facts that were known only to himself and her. Mr. C. is now a temperance lecturer.

Departure of a Spiritualist.

AUGUSTINE MERWIN, Esq., long and well known to a large circle of Spiritualists in this city and vicinity, after a few days’ derangement of his physical organism, and especially his heart, left his corporeal form suddenly, on Wednesday evening, 28th ult., aged forty years. His free, open, social manner endeared him to a large circle of friends, who will keep him in honorable and loving remembrance. The devoted partner of his life, and a son of much promise, are left to mourn the seeming loss of an affectionate, kind husband and father. May they find consolation in communion with his loving Spirit.

S. J. FINNEY IN GENESSEE COUNTY.

A correspondent (L. M. W.) writing from Elba, Genesee county, N. Y., states that S. J. Finney has recently made a somewhat protracted visit to that place, delivering lectures, and that the result has been a pretty thorough stirring up of public sentiment *pro* and *con*, in respect to Spiritualism in that vicinity. Our correspondent speaks enthusiastically in respect to Mr. Finney’s powers, and in strains of no measured condemnation of the course taken by the Orthodox in declaiming against him and his teachings, after his departure.

Social Gathering of Spiritualists.

The first of a series of social gatherings of Spiritualists will be held at Miss Hardinge’s Musical Academy on Friday evening of this week (6th inst.)

BOOK NOTICE.

KIANA: A Tradition of Hawaii. By James J. Jarves, author of “History of the Hawaiian Islands,” “Parisian” and “Italian Sights,” “Art Hints,” etc., etc. Boston and Cambridge: James Munroe & Co., pp. 277.

This is a romance founded upon historical and traditional facts. The author states in his preface, upon the authority of history, that soon after the conquest of Mexico, Cortez sent three vessels from Tehuantepec to explore the Pacific coast northward; that after sailing as far as the 29th degree of north latitude, one of them returned to report progress, while the others still continued to pursue their voyage of exploration, and were never afterward heard from. There is also a tradition among the Sandwich Islanders, that about two and a half centuries before those Islands were discovered by Captain Cook, and hence not far from the time of the disappearance of those vessels, a white priest, bringing a new idol and a new religion, came to the Island, and it is also added, probably as a part of the same story, that a vessel was wrecked on the Island, and the captain and his sister reached the shore where they were kindly received and adopted into the families of the chiefs. The author, who has spent some time on the Sandwich Islands says:

“Without enlarging here upon the tradition, and the light my subsequent researches threw upon it, I will simply state that I became convinced that a Spanish priest, woman, and several men were rescued from a wreck, landed and lived in Hawaii, and acquired power and consideration from their superior knowledge, and for a while were even regarded as gods. Some of them intermarried with the aborigines, and their blood still exists (or did recently) among certain families, who pride themselves greatly upon their foreign origin. Other traces of their existence are perceptible in the customs, ideas, and even the language of the natives, which last has a number of words strikingly analogous to the Spanish of the same meaning. Captain Cook found among them a remnant of a sword-blade and another bit of iron. They were not strangers to this metal, and as no ores exist in their soil, they could have derived their knowledge solely from foreign intercourse.”

The book is made up of descriptions of the imaginary incidents of the disastrous voyage of these Spanish adventurers, their arrival upon the Island, and the romantic events of their subsequent lives among the natives. It is an interesting story, and purports also to be correctly descriptive of the natural objects, scenery, etc., of the Hawaiian Island, together with the manners and customs of the natives, on which latter account it may be read with profit by those seeking information on those subjects. The author manifests descriptive powers of a high order; his style is elegant and always in good taste, and if we except one or two passages which apparently treat with lightness the doctrine of self-denial, the moral tone and sentiment is unobjectionable.

To Housekeepers at the West.

The Children’s Aid Society has issued a circular representing that there are now in this city thousands of industrious, sober girls who are thrown out of employment, many of whom are willing and desirous to go West and become servants and domestics. Knowing that there is, and always has been, a large demand for such servants in the Western States, the Children’s Aid Society is disposed, during the season, to use all due efforts to furnish it with a supply; and those families needing such service are solicited to make application to the Society, by letter or otherwise, at its office in Clinton Hall, Astor Place, N. Y. Parties applying are requested to state briefly their wants, the wages offered, their town, county and state, and the cheapest and best way of reaching the place. Reference from the clergyman, magistrate, or other responsible persons of the town will in all cases be required. It will be the endeavor of the Society to send out none but girls with good references, and who are represented to be of good character.” Those applying must send the fare as far as able. In all cases the Society will return the money if no girl is found answering the general description forwarded; and girls will be sent to the applicants under an agreement that the fare paid shall be deducted from their wages. Address Children’s Aid Society, as above. We can not close this paragraph without expressing our warmest sympathies for this truly benevolent object.

S. B. BRITTON IN THE LECTURE FIELD.

We understand that S. B. Britton has gone to Waterford, Ballston and Saratoga Springs, for the purpose of lecturing on Spiritualism. Professor Grimes, it appears, has lately been lecturing on his peculiar psychological theories at Waterford, and the Spiritualists of that place have invited him to meet Mr. Britton on the same platform. We learn that Mr. B. proposes to devote the coming winter to the lecturing field. While his subjects will be mostly within the sphere of Spiritualism, it is understood that he will not be confined to that class of themes, but will lecture on other matters to Lyceums, etc., as his services may be demanded. He may be addressed at the New York City Post-office.

NEW YORK CONFERENCE.

SESSION OF OCTOBER 27.

By request, the reporter read a very questionable article from the current number of the SPIRITUAL TELEGRAPH, entitled "Fault-Finding," in which some over zealous mortal has undertaken to apologize for modern Spiritualism, in that, like our revolutionary fathers, it had set up the claim of universal equality before God and the law, pursuant to which monstrous assumption, it had profanely taken upon itself the office of self-government, and did rebelliously maintain that unholy position, in the very face of the frowning batteries of piety, purity and philosophy, commanded by a select and valiant corps of well-trained veterans, who have established their undoubted right to rule over others, by reason of their not being able to govern themselves.

After this infliction, which was borne with a commendable degree of Christian fortitude and resignation,

Dr. GRAY suggested that the Conference, instead of rigidly confining itself to one question, should allow any one who had a question to ask relative to the subject of Spiritualism, to present it. For himself, he would like to take the opinion of the friends, as to the cause of a fact which had occurred in his own experience, and he thought was one of universal observation—the fact that our Spirit friends, relatives, or guardians, who, in the commencement of our investigations fully identified them selves, and took great care to remind us of their presence and personal interest in our welfare, gradually ceased to do so.

Mr. DAVEN wished to add to the question an inquiry as to whether the cessation of physical manifestations, common with investigators who have pursued the subject for a considerable length of time, does not follow the same law?

Mr. WILSON said: His experience accords with the statement of Dr. Gray. One reason for this, he thinks, is because of the common error existing prior to these manifestations, that when our friends left the body they were separated from us by an impassable gulf, which neither their affection, intelligence, nor individuality could ever re-cross. It is reasonable, therefore, to suppose, that their first duty and highest pleasure would be to refute this wide spread error. This being accomplished to our satisfaction, it is not necessary for them to repeat the proofs of identity. In place of this, they mingle with us on a more familiar footing, and without attracting particular attention to themselves. As in the affectionate and well-ordered family circle, after the first greeting has subsided, and the absent member fully recognized as having returned well and happy, his identity ceases to be a matter of absorbing interest as at the first, and he naturally applies himself to the promotion of the general welfare, without demanding or eliciting any especial attention for himself. With his interior vision he has often observed their presence with us as he now describes it. They are with us as much as ever, but they do not assert their presence as before. That work being accomplished, they are about their "master's business" in other directions.

Mr. PHENIX called attention to 1st Cor. 12, where Paul speaks of the one Spirit manifesting itself through a diversity of gifts, etc. He had been for some time past in the habit of supposing that the human Spirit was a part of God, and the Apostle's statement would seem to be in confirmation of that idea. That is to say, looking back to that which is anterior to manifestation, which he supposes to be God resident in the properties which produce manifestation, he understands Paul to say: Brethren, you must not inflate yourselves with pompous notions of your individuality, and suppose yourselves authoritatively appointed to some especial mission pumped into you from the outside, for it is the "same Spirit"—the same resident God, manifest in all this "variety of gifts."

Dr. GRAY thought the early Christians got no farther than the trance state. "Joy in the Holy Ghost—in the Spirit on the Lord's day," and other kindred expressions would indicate this. The "diversity of gifts" spoken of, he thinks simply refers to the different degrees or manifestations of this state. Our own experience is full of interest with reference to this subject.

Mr. WILSON said he admitted the "one spirit" doctrine of the Apostle, but then there was another equally true, the doctrine of individuality. Modern Spiritualism demonstrates these two fundamental truths, which hitherto the world has not known, to wit, that the individuality is never lost, and that the life of the individual can never end in loss. The value of this knowledge had been strongly impressed upon his mind very recently, through an interior inspection of a gentleman who had been for many years a professor of what is called religion, but still remains without "a hope!" He is a man of strong affectional nature, and being warmly attached to his family and friends, the thought of a final separation from them, without his being able after all these years of anguish to secure "a hope," has finally diseased his body. He is sick in consequence of his state of mind. He is of the opinion that if this gentleman, or any other similarly afflicted, could but know they were not to lose their individuality in God, nor yet to be sent to the Devil, it would be worth more to them than all the pills and "wet packs" in the world.

Mr. PHENIX quotes, "For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit," and asks what is the difference between wisdom and knowledge?"

Mr. HAMMOND desired to say, that he could not accept the fifty odd (be the same more or less) primary substances of chemistry, as God; he considered them rather as the servants of God.

Mr. PHENIX said he very cordially agreed with Mr. Hammond in that opinion.

Mr. LEVY wished to take the views of the medical gentlemen present, as to whether the fault-finding proclivity alluded to at the commencement of the meeting, might not originate in the stomach.

Mr. MAHAN said? He was a fault-finder. He found fault with all half-way ideas. Spiritualism was everything, or it was nothing. Why did Spiritualism come among us? The trance state is seen in all religions; there is nothing new in all that. But the gifts Paul speaks of, have nothing to do with the trance state. When a man is in the trance state, he can not get out of it in a hurry. But he expects Spiritualism to do something. The condition of the world is such that it will not permit of the doctrine and practices of the apostles being established among men. It is impossible to exercise such gifts as Paul speaks of, in a state of society like the present. What he finds fault with is that Spiritualists do as the world does. As a body they do not take any measures to regenerate the social condition of the race, so that it may become receptive of the truths of the Gospel, and in the end bear the fruits of the Gospel. On former occasions he had followed Mr. Phenix with much pleasure in his elaboration of the doctrine of "ontrought functions," and desired to make an application of it to the matter in hand. If we get a new function from the combination of atoms, may we not also from the combination of individuals? Such combination rightly formed, would constitute a society which would work a new function in the midst of the existing chaos, and this is the point to which the Spiritualist should direct his earliest and most earnest attention.

Dr. GRAY said: He would give his reason for the fact stated in his question. He thinks that in his own case, but for this withdrawal of those whom he had loved and honored while on the earth, he should have been an authoritarian in practice, however strongly he might have denied it in precept. The object is, that we may avoid this rock. Our Spirit friends may be compared to the gardener who sows his seed in the spring time and then leaves it to germinate, or to the man in the parable, who planted a vineyard and then left it to the care of those whose interest it was to cultivate it. There is a celestial prudence manifest in this matter; which is, in itself, a strong, incidental proof of Spiritualism. Were Spiritualism the mere trick of media, that is to say, were it of earth origin, and supervised only by earth prudence; or did it, as some allege, originate in diabolism, this withdrawal of our personal guardians or relatives would not have occurred, but just the contrary.

Mr. GOULD replies to the question of Mr. Phenix, as to the difference between knowledge and wisdom; and says, those who take the Scriptures for their guide, hold that knowledge is an apprehension of the means of human progress, and wisdom is the right use of that knowledge.

Mr. PHENIX agrees that wisdom is knowledge applied; but some men, according to Paul (and his statement coincides with daily observation) have the gift of wisdom as clearly as others have the gift of faith. What he inquires for is, whether there is any difference in the modes of receptivity of these gifts?

Dr. GRAY said he had seen an impressive inspired to utter wisdom, and another to point out facts. He deems knowledge or science to be the cognition of facts, and wisdom to be the marrying of them to uses. But he desired to protest against the fruitless effort to find a homogeneous current of inspiration running from Genesis to Revelation. The Church has labored in that vineyard till she has produced more thistles than grapes; and he did not think this Conference would succeed much better in the attempt. Jesus undertook no such task. Wherever he found a truth he used it, without troubling himself with opinions which conflicted with it. It is a barren effort to reconcile Paul with himself, or the apostles with each other. They had their differences of opinion as we have.

Mr. PHENIX said: He had quoted Paul precisely for the reason that he would quote Dr. Gray. Paul was a respectable thinker, and he had availed himself of his lucubrations for that reason. In our search after truth, we are not confined to any man nor to any age. His own experience has given him a high respect for the experience of other men. Much that he once rejected as utterly absurd, he has found by reason of his own enlarged experience to be true and good.

Mr. PHENIX gave notice that, during the winter, the Mechanics' Institute would hold sessions in the room below the one occupied by the Conference on Wednesday evening of each week. They are for the discussion of scientific and practical questions, and he invited all who took an interest in such subjects to attend. Adj. R. T. HALLOCK.

DOCTRINE OF THE ATONEMENT.

NUMBER TWO.

BOSTON, September 28, 1857.

Having, in a preceding article, shown, as I think, the absurdity and injustice involved in the doctrine of the atonement, as understood and explained according to the Calvinistic system, I will now proceed to give what I conceive to be a rational view of this doctrine, worthy alike of the benevolence of God and his Son, who was the voluntary instrument of effecting it.

Mankind, at the time of the Advent of Christ, were immersed in ignorance and sin; and it became necessary to devise and execute some plan by which their minds could become enlightened and their hearts purified. This plan was the Gospel dispensation. It was foreseen by God that unless such a plan was executed to recover man from the sinfulness into which the race had voluntarily plunged themselves, they would continue in this sinfulness, and their posterity after them; and as a necessary consequence of this sinfulness, they would become the

subjects of punishment. But by the operation and influence of this dispensation, this sinfulness would be removed from a large portion of the race, they embracing the Gospel, and conforming their lives and conduct to it, and as a consequence also they would escape the punishment which would otherwise fall upon them. To induce mankind, however, to receive the Gospel, which was to save them from sinfulness and suffering, it became necessary that Christ should suffer and die. And this effect was to be produced by the death of Christ leading to his resurrection, which was to be a miracle to operate upon the minds of men in producing a conviction of the truth of his religion; and, secondly, by the impression it should produce upon the moral feelings of mankind, in awakening in them a sense of gratitude and love for him, and thus calling in the aid of these emotions to influence them to receive his religion. It is well known that the sympathetic feelings are both the purest and the strongest of the human heart, and that more can be accomplished by enlisting them in any cause than in any other way. It became important, then, to enlist these feelings in favor of the Gospel and its author; and this could be accomplished in no way more likely to be successful than by the extreme sufferings and the ignominious death to which he was subjected.

The sufferings and death of Christ became, then, a necessary instrument to induce mankind to receive the Gospel. And by thus receiving the Gospel and obeying its requirements, they would lose their sinfulness and escape from the punishment which would otherwise have befallen them. In this sense, then, the death of Christ may be considered in the light of an atonement for the sins of mankind—something endured by him, to prevent something which would otherwise have been endured by them. It is not in the sense of an expiation, a substitution, a canceling of their sins, as enduring the penalty of the law, which otherwise they must have suffered, but as saving them from threatened punishment by these influences which the sufferings and death would have upon their hearts, and leading them into such a course of life as would render them not deserving punishment. Now whatever is done or suffered by any one, which in effect saves another from punishment, may in this sense be considered an atonement, a suffering by one to prevent suffering by another. And this is not only a perfectly philosophical view of the subject, but is one altogether consistent with the wisdom and goodness of God, and worthy of his Son, who became his instrument for this purpose; and it may be truly said, "He bore our sins in his body on the tree, and by his stripes we are healed," when the sins of mankind are to be removed in this way, and they are to be thus healed. Suppose a father of a family, who had a son plunged in vice, and as a consequence in suffering, in order to reclaim him, had determined to appeal to the tender and sympathetic feelings of his nature, and for this purpose had sacrificed all his property to pay the debts of his son, and had become the prey of sickness and death in consequence of his conduct; and the son, being moved by the strong affection manifested by his parent in thus enduring and sacrificing so much for him, became melted in penitence and grief at his own conduct, renounced his evil habits and became a virtuous man, and instead of suffering the misery which vice would have entailed upon him, became a happy man, would not the suffering and death of the father be considered analogous to the sufferings and death of Christ, in their influence upon the character and condition of his son? And is not this a rational way of explaining the nature and efficacy of these sufferings and death, and calculated to awaken feelings of gratitude and love to God for devising it, and to his Son for executing it, instead of presenting a mass of absurdity and injustice, in which the human mind can see nothing agreeable to its view of the moral relations of things, and at which the human heart revolts—one that substitutes an absurd mysticism for plain sense, and a blind and inexorable will for the wisdom and benevolence which remit punishment—when its object can be accomplished in some other way.

W. S. A.

If we would know what we truly believe, let us study our own actions. These are the true interpreters of faith. Our words, our theories, however high sounding they may be, fall dead to the ground when they produce none of the fruits of a tangible life. Our deeds then are the unquestionable exponents of our creed; and the true life is the TRUE GOSPEL.

SPIRITUALISM is the Mount of Transfiguration on which the Past and Present are seen in the glorious light of the Future.—Mrs. Clark, Editress of Clarion.

A MANIFESTATION FOR THE METHODISTS.

The following resurrected spiritual communication is most respectfully dedicated to Rev. Hiram Mattison, of the Methodist Episcopal Church in particular, and to the whole Church in general. It is submitted as an answer to the *all-important* question as to what good has Spiritualism done? by one of her former communicants, who was expelled for having, in consequence of an honest change of opinion, asked his class leader and preacher that his name might be stricken from the class book, there being no charges resting against him at the time.

From the Christian Advocate and Journal of Feb. 15, 1839.

APPEARANCE OF A DEPARTED SPIRIT.

"At the conference of the Wesleyan Ministers, held in Sheffield in the year 1817, the Rev. Thomas Savage, one of the young preachers who was received into full connection, gave the following account of the appearance of the departed Spirit of his brother-in-law. After a very appropriate introduction, in which the Reverend gentleman asserted that the 'solemn fact' which he was about to relate 'was the first grand means of leading his mind to think seriously of the solemn realities of death, judgment and eternity,' he proceeded as follows :

"A sister being married to a gentleman in the army, we received intelligence that the regiment to which he belonged had orders for one of the Spanish Isles in the Mediterranean. One night, about ten o'clock, sixteen years since, in the town of Doncaster, in Yorkshire, England, as his wife, his child, and elder sister and myself were sitting in a back room, the shutters being closed, barred and bolted, and the yard door locked—suddenly a light shone through the window, and illuminated the room in which we were sitting. We looked, started and beheld the *Spirit of a murdered brother*. His eye was fixed on his wife and child alternately. He waved his hand—smiled—continued about half a minute—and then vanished from our sight. The moment before the Spirit disappeared, my sister cried, 'He's dead, he's dead,' and fainted away. Her little boy ran toward the apparition, and wept because it would not stay. A short time after this, we received a letter from the Colonel of the regiment, sealed with a black seal—the dark emblem of death—bearing the doleful but expected news that on such a night, answering to the same on which we saw his Spirit, my brother-in-law was found waltzing in his blood, having been murdered by the Spaniards when returning from the mess-room. The spark of life was not quite extinct when he was found, and the last wish he was heard to breathe was that he might see his wife and child once again, which was granted him in a certain sense; for the very hour he died in the Island of Minorca, that same hour his Spirit appeared to his wife and child, an elder sister and myself.

Before this event, though a boy of only nine years, I was a complete atheist, having been taught by my father to disbelieve everything except what I saw; but by this solemn circumstance, I was convinced of the reality of another world's existence; and by the solemn impression that it made on my mind, I was led to pray for mercy—which mercy I found at the foot of the cross, and now I feel the Holy Spirit preparing my soul to enter those eternal and invisible regions—the *world of Spirits*. My sister, from the night she saw the Spirit of her husband, and before she received any intelligence of his death, went into mourning for him, nor could my father persuade her we were all deluded and deceived, yet he acknowledged that the testimony which the child gave staggered him: but when the letter arrived from the Colonel of the regiment, with the awful tidings of our brother's death, he was struck dumb, so to speak, and had nothing more to say.

My two sisters are yet living, and can testify to the truth of this account: beside which, at least one hundred persons can prove our mentioning the hour the Spirit appeared, several weeks before we received the melancholy letter, and that the letter mentioned the night and the hour as the same in which we beheld his Spirit."

In conclusion, let us carefully reconsider some of the good accomplished through this communication or manifestation. First, it may be presumed from the preacher's account of his father, that this was a family of atheists prior to this Spirit manifestation. We know the narrator was. Second, it is proper to presume that by it they were convinced of a future existence; we know the narrator was. Third, its occurrence was narrated by an eye witness, and offered to be substantiated by then living witnesses to an ecclesiastical assembly of divines, with whom he (the narrator) was to be one associated in full communion, and no objection was made, or exception taken, as to the orthodoxy of his sentiments, for the good reason, we are authorized to conclude, that they all believe in the intercommunion of the Spirit spheres with the mundane, at least under certain circumstances. And this case occurred not within the Church, but most emphatically without it, because it was made to atheists. Fourth, it was specially beneficial to the Church, for by it she was put in possession of a man of no mean talent, as his after life hath shown. Will the Church tell me how many stars Rev. Thomas Savage has in the crown of his rejoicings in the upper sanctuary, according to her reckoning in the life and labors of one of her devoted servants? Finally, beloved brothers, permit your excommunicated brother to say for himself, that he believes that the Spiritualism of to-day is precisely like that of all past ages, and that it is the only satisfactory evidence man has of his immortality or future state of existence, and it alone unfolds to his inquiring mind what that state shall be, and how this life should be employed in order to secure the greatest amount of happiness or good hereafter. In fine, brethren, I do not throw away my Bible because my Spirit father, children and other friends come and converse with me daily—not because I value their advice—but I love it all the more. I do not consider that spiritual manifestations require the Bible to sustain them, for they have their own wit-

nesses—living witnesses in their day of occurrence. But the Bible needs our witnesses to sustain its manifestations, for its witnesses have all long since passed to that "bourne" whence they do return in legions. HALLAM C. CHAMPLIN, M. D.

WONDERFUL SPIRIT MANIFESTATIONS.

CHARLES PARTRIDGE, Esq.: BRIDGEPORT, September 29, 1857.

On the evening of the 29th of September, 1857, we were at the rooms of Dr. A. C. Stiles, of this city, and being seated at the table, witnessed the following wonderful manifestations: Soon after being seated, the Spirit of the grandfather of a lady present (Mrs. Taylor) manifested itself, by spelling out its name and giving some good advice, by the tipping of the table. Soon the table began to move about like a thing of life, and appeared like a restive horse, anxious to be free from restraint, that it might bound away, which it soon did. It was raised two feet from the floor, and swayed back and forth, keeping time to singing, continuing that distance from the floor for some minutes; then it began to bound, and defied all the restraint we put upon it; first jumping one way, then the other; then jumping up and down, and rising some feet from the floor. One of the company expressing a wish that it might be moved more violently, it came with a bound into her lap, then rising, with such force, and bounding back to the floor that one leg of the table became broken. Stillness reigned for a short time, when all of a sudden the table appeared animated more than before, rising with violence, starting from side to side in the room, and it became almost impossible at times to keep the hands in contact with it, so quick and violent were its motions; again it became more quiet, and we seated ourselves around it and began to sing. Soon articles from an adjoining room were thrown among us with much force; a brush that was in a stand drawer in that room, came with force and hit one of the company, dropping at her feet. A toothbrush from off the stand next came with force into the room, and struck upon the floor. Also books came flying over us, and fell in the farthest corner of the room. The distance it was brought was about twenty-five feet; also boxes of ointment were hurled from a closet containing medicines, and struck against the wall. One of the company, Mrs. Osborn, asked mentally that the table might be raised up, and turned bottom up, and rest upon her head. Soon it raised with a bound, turned itself over, and rested the top of the leaf upon her head. Its weight was such that she settled down and sat on the floor. Still the table kept its position upon her head. Then, with a whirl it rose up, and came upon the top of Mrs. Taylor's head; from that with a bound it came upon the head of Dr. Dyer, and it then struck the floor again; and as Miss —— was sitting in a chair, the Spirit took her by the dress and whirled her right over the table. At this time, all but this lady were upon our feet, for it was dangerous to sit down. Some of the time it was difficult to keep in contact with it, its motions were so rapid. Some two or three times it was raised up as high as we could reach. The medium, declaring that —— everything in the room would be broken, stepped up and turned on the gas. The room was only dimly lighted before, but so as to enable us to discern everything in the room, which now appeared in confusion.

Again the light was turned down, and we once more seated ourselves at the table. Such a scene of confusion as soon took place can not well be described. It appeared as if all the chairs in the room became creatures of life, and began to move and jump about, and leap over our heads upon the table. Some portion of one of the chairs, in its gyrations, hit Mrs. Hawley gently over the head, so as to take her cap and curl off. At this time we were all seated at the table with our hands upon it. The table was rising and falling, sometimes being on the floor, sometimes raised above it. It was truly wonderful to see how curious the motions were. The Doctor's cane which was quietly standing in a corner of the room, all at once became, as it were, animated with life, and came flying out into the room, making a great noise, and at last fell down near where we were sitting.

After a while the Spirit closed these manifestations and quiet again reigned with us. Soon the Doctor became entranced, and the Spirit of an Indian, calling himself OSCEOLA, communicated through him with us. He said he was one who assisted to get up those demonstrations through the Doctor, and then he spoke of the diseases of those present, and recommended something as a cure to each. He gave us much good advice; bade us good night, and left us. Truly we could say, The Spirits gave us much tangible proof that they were with us; and we trust that the advice of the Spirit of the Red Man may be heeded, and that we may grow thereby wiser and better. Our thanks are due, and here we heartily extend them to our beloved brother, Dr. Stiles, the medium, for his kindness in sitting for the Spirits to show their wonderful powers.

We have forgotten to mention that the Spirit of Osceola recited the demonstrations that were made by him and other Spirits, some of which we have left out, fearing the recital would be too long. He said the reason why the red man could show more decided manifestations was, that they lived in their forest homes more in accordance with nature's laws, and consequently became more electrical and powerful, when they passed off into Spirit life, than the pale face, whose manner of living and dress injures the development of his physical organism. He dwelt forcibly upon this point, and imparted much useful information to the ladies in particular.

The Spirits all requested that this might be published to the world, not only for our benefit, but of all those who are seeking after truth, with our names affixed to the same as witnesses of this Spirit power: Dr. A. C. Stiles, W. B. Dyer, Mrs. M. J. Osborn, Mrs. R. A. Hawley, Miss Jane Banks, Mrs. Matilda S. Taylor, New Orleans; Mrs. Mary Brocchus, New Jersey; Miss F. W. Murray, Virginia.

BORN INTO THE SPIRIT WORLD.

On the 17th of October, 1857, FANNIE D. ATWOOD, daughter of Anson and Mary A. Atwood, aged ten years, one month and twenty-four days. Little Fannie was a beautiful and interesting child, the cherished jewel of a household that had previously suffered deep affliction at the hand of death. Her parents were among the first to invite the angel Spiritualism to their hearts and homes; and there in the person of a young daughter, a medium, who is now their only child, it was nourished and sheltered from the malice and buffetting of an ignorant and scoffing world, until other homes were made ready for the entertainment of the stranger guest. Thus little Fannie was early baptized into a living faith; and when the King of Terrors stood before her, she sweetly smiled a welcome; for the angel of immortal life stood by his side, and her spirit sprang to her embrace ere death had touched her form. Some two hours previous to her death she said, "Ma, I want to go to heaven; I want to be an angel;" and then she repeated with faltering voice, but with much earnestness, the following beautiful stanzas:

"I want to be angel,
And with the angels stand,
A crown upon my forehead—
A harp within my hand;
There right before my Saviour,
So glorious and so bright,
I'd wake the sweetest music,
And praise him day and night."

She then directed her mother to look for the lines in the August number of the *Child's Paper*, of last year, which papers were among her little property. Her treasury of these words in her memory, and her sweet life, are indices of her soul's life-long aspiration. Feeling herself sinking fast, she sent in haste for her little playmates and friends, that she might imprint upon their lips the last token of her love, and as her happy soul was swelling with the tide, she said, "Pa, I love everybody that I ever saw." "My dear child," was the response, "everybody loves you who ever saw you." A short time previous to her death, she said, "I see bright stars;" and then as she seemed gazing up into heaven, she said, "There is Julia," referring to a young lady who had died about a year previous, with whom Fanny was quite a pet. A few nights previous to her sickness, her father awoke from a dream with these words sounding in his ear, "Taller mountains and deeper seas." He thought then that the voice was of earth, but when, in his agony, he felt the fingers of death unloosing from its earthly soil, the little flower so soon to bloom in Paradise, he heard those words again, and this time it seemed to him the deep-toned voice of God. Her last request was, like Mirabeau's, "Let me die to the sounds of delicious music;" her request was complied with, and while the new-born soul was being tuned to Love's divine accords, the harmonies of sound were bearing her away. But as she went she left a path of light behind, by which the stricken band might wade over the seas, and climb those steeples to God; and though the waters are dark where their deeps sink in earth, yet white waves of glory dance upon their surface and reflect the mountain tops of God's immensity. Those mountain sides are steep and rugged, but their summits are bathed in the light of an eternal day. That all parents who drink of their cup of bitterness may also wear the crown of their rejoicing is the prayer of

FANNY'S FRIEND.

"I want to be angel,"
Was little Fanny's prayer,
While friends in anguish waited
To soothe her every care.
"I want the crown of glory
To shine upon my brow;
Though earth is sweet, fond loved ones,
Yei heaven looks sweeter now."

Thus little Fanny murmured,
While angels thronged around
To bear her Spirit upward,
Upon the waves of sound.
A sweet good-by at parting,
And love to all mankind
She gave; then soared to heaven,
A dove upon the wind.

With autumn flowers they crowned her,
And laid her down to sleep,
Where tears like loves of angels,
The willow bends to weep.
Within its mother's bosom
That sacred dust shall lie,
These flowers shall bloom in heaven,
Their fragrance can not die.

Each aspiration upward,
Each gem of pure love light,
Shall crown her little heaven
With stars of glory bright;
Each soul her Spirit kisses,
Shall bear her in its arms,
She'll bathe her in its biles—
These are her conquering palms.

The heart of man and angel
Shall be her harp of gold;
She'll make those harp-strings tremble
With the glad refrain of old.
Ten thousand thousand voices
Shall echo back the song,
"Peace, peace, good will from heaven."
For love on earth is born.

Children remember Fanny,
And when a thought of wrong
Is wrenching at the heartstrings
To break its flow of song,
O wish to be an angel,
To float on seas of love
And rise on Spirit pinions
To each mount of God above.

MELINDA A. SALL.

Interesting Miscellany

NO CROSS, NO CROWN.

'Tis eve, and in a lonely room
A student sat in somber gloom,
Twirling his fingers in his hair,
Like one in reverie, or despair:
Before him lay an open book,
Sadness was in his languid look,
And as he traced the pages o'er,
Four golden words his spirit bore—
No cross, no crown!

Around, in death-like silence, stood
The forms of many great and good—
Prophets and martyrs crucified,
Stern patriots who for freedom died;
And poets who died desolate,
Scanning the wondrous scroll of fate;
While glory round their foreheads shone,
He read upon their lips of stone—
No cross, no crown!

Hard was the toil through learning's lore,
For one so young and worldly poor;
His books were precious, though but few,
And deathless fire from heaven he drew.
Heart-wearied oft, and overwrought,
He traced in throbbing lines his thought;
And 'mid his toil this seemed to be
The voice alone of destiny—
No cross, no crown!

This be the motto of the brave,
And this the watchword of the slave;
The patriot's with the people's scorn,
The martyr's with his garland's thorn,
Whoever seeks to win a name,
Whoever toils for freedom's fame,
Whoever human tears would dry,
Let this forever be his cry—
No cross, no crown!

THE NECROMANCER IN ALGERIA.

Every one has seen, or heard spoken of, the great Robert Houdin. Beside being the prince of conjurers, he is an able mathematician and mechanician—and his electric clock, made for the Hotel de Ville of his own native town of Blois, obtained a medal at the Paris Exhibition. It is not generally known that he was sent to Algeria by the French Government on a mission connected with the black art—probably the first time that a conjuror has been called upon to exercise his profession in government employ. Some details of his expedition have just been published. Its object was to destroy the influence exercised among the Arab tribes by the Marabouts—an influence often mischievously applied. By a few clumsy tricks and impostures, these Marabouts pass themselves off as sorcerers; no one, it was justly thought, was better able to eclipse their skill and discredit their science than the man of inexhaustible bottles. One of the great pretensions of the Marabout was to invulnerability. At the moment that a loaded musket was fired at him, and the trigger pulled, he pronounced a few cabalistic words, and the weapon did not go off. Houdin detected the trick, and showed that the touchhole was plugged. The Arab wizard was furious, and abused his French rival. "You may revenge yourself," quietly replied Houdin; "take a pistol, load it yourself; here are bullets; put one in the barrel; but before doing so, mark it with your knife." The Arab did as he was told. "You are quite certain, now," said Houdin, "that the pistol is loaded and will go off. Tell me, do you feel no remorse in killing me thus, notwithstanding that I authorize you?" "You are my enemy," coolly replied the Arab; "I will kill you." Without replying, Houdin stuck an apple on the point of the knife, and calmly gave the word to fire. The pistol was discharged, the apple flew far away, and there appeared in its place, stuck on the point of the knife, the bullet the Marabout had marked. The spectators remained mute from stupefaction; the Marabout bowed before his superior; "Allah is great," he said, "I am vanquished." Instead of the bottle from which, in Europe, Robert Houdin pours an endless stream of every description of wine and liquor, he called for an empty bowl, which he kept continually full of boiling coffee; but few of the Arabs would taste it, for they made sure that it came from the devil's own coffee-pot. He then told them that it was in his power to deprive them of all strength, and to restore it to them at will, and he produced a small box so light that a child could lift it with its finger; but it suddenly became so heavy, that the strongest man present could not raise it, and the Arabs, who prize physical strength above everything, looked with terror at the great magician who, they doubted not, could annihilate them by the mere exertion of his will. They expressed this belief; Houdin confirmed them in it, and promised that, on a day appointed, he would convert one of them into smoke. The day came; the crowd was prodigious; a fanatic Marabout had agreed to give himself up to the sorcerer. They made him stand upon a table and covered him with a transparent guaze; then Houdin and another person lifted the table by the two ends and the Arab disappeared in a cloud of smoke. The terror of the spectators was indescribable; they rushed out of the place, and ran a long distance before some of the boldest thought of returning to look after the Marabout. They found him near the place where he had been evaporated; but he could tell them nothing, and was, like a drunken man, ignorant of what had happened to him. Thenceforward Houdin was venerated, and the Marabout despised; the object of the French Government was completely attained. The fashion of "testimonials" having, it appears, infected even the Arabs, a number of chiefs presented the French conjuror with a piece of Arab writing, wonderfully decorated, hyperbolical and eulogistic, and to which they were so attentive as to append a French translation. Beside this memorial of his Algerine trip, Houdin has a rosary which he one day borrowed from an Arab to perform a trick with, and which the owner, persuaded that Sheitan in person was before him, refused to receive back.—*London Times*.

REMARK BY THE TELEGRAPH. Some may be inclined to draw a comparison between these feats of the juggler and some of the phenomena attributed to Spirit power; but beside of the fact that Spirit mediums, many of whom are children, are unquestionably *not* jugglers, the reader may here be reminded that this Robert Houdin is the same who a few years ago

acknowledged himself totally nonplussed and confounded by the clairvoyance of the young man Alexis, at Paris, the phenomena exhibited through whom, he found, could not be explained by his art.

PRAISE YOUR WIFE.

Praise your wife, man; for pity's sake give her a little encouragement; it won't hurt her. She has made your home comfortable, your heart bright and shining, your food agreeable; for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have for these ten years; but it will do her good for all that, and you too.

There are many women to-day thirsting for the word of praise—the language of encouragement. Through summer's heat and winter's toil they have drudged uncomplainingly, and so accustomed have their fathers, brothers and husbands become to their monotonous labors, that they look for and upon them as they do the daily rising of the sun and its daily going down. Homely every-day life may be made beautiful by an appreciation of its very homeliness. You know that if you can take from your drawer a clean shirt whenever you want it, somebody's fingers have ached in the toil of making it so fresh and agreeable, so smooth and lustrous. Everything that pleases the eye and the sense has been produced by constant work, much thought, great care and untiring efforts, bodily and mentally.

It is not that many men do not appreciate these things and feel a glow of gratitude for the numberless attentions bestowed upon them in sickness and in health, but they are so selfish in that feeling. They don't come out with a hearty "why, how pleasant you make things look, wife!" or "I am obliged to you for taking so much pains." They thank the tailor for giving them "fits;" they thank the man in the full omnibus who gives them a seat; they thank the lady who moves along in the concert room; in fact, they thank everybody and everything out of doors because it is the custom, and come home, tip their chairs back and their heels up, pull out the newspaper, grumble if wife asks them to take baby, scold if the fire has gone down; or if everything is just right, shut their mouth with a smack of satisfaction, but never say to her, "I thank you."

I tell you what, men, young and old, if you did but show an ordinary civility toward those common articles of housekeeping—your wives; if you gave the one hundred and sixtieth part of the compliments you almost choked them with before they were married—if you would stop all badinage about who you are going to have when number one is dead (such things wives may laugh at, but they sink deep sometimes)—if you would cease to speak of their faults, however banteringly, before others—fewer women would seek for other sources of happiness than your cold so-so-ish affection. Praise your wife, then, for all good qualities she has, and you may rest assured that her deficiencies are fully counterbalanced by your own.

THE CRUSADES.—The crusades brought a temporary peace to Europe. For the first time it united all Christendom into a single people. It brought into communication all brotherly races, that climate, or ignorance, or rivalry kept asunder. It was a family meeting, in which ancient feuds were abjured or adjourned, and all animosities turned against a common enemy. Pope Urban opened a wide field for ambition. The restless spirit of adventure, the thirst for combat, for worldly renown, for earthly dominion, avarice, emulation, curiosity—all the best and worst passions innate in the human bosom, conspired to the advancement of an expedition, on which the clergy invoked all the blessings of Heaven. Europe was gradually rid of some millions of her turbulent sons, who carried their aspiring hopes into a field where their wildest dreams seemed to fall short of reality. That blind necessity of bleeding which the human families obey nearly every quarter of a century, was, in this occurrence at least, effected with the least consciousness of fratricide. The crusades were a folly indeed; but the Christians only recovered from it to plunge into the equally fatal, but not less pious follies of the wars of the Roses, of the Armagnacs and Burgundians, of the Huguenots and the League, of Cromwell and Napoleon. They ceased from their design of rescuing from profane hands the cradle of our Saviour and his tomb, but only to hunt down in his name the helpless tribes of America, or to forge chains for the innocent hordes of Africa. However severe the losses that Europe had to endure in her long struggles in Asia, we could not easily point out another epoch to which she may look back with less regret and remorse. The crusaders were the forerunners of the liberties of Europe. Rights and privileges were sold, charters granted at auction, to raise money for those venturesome pilgrimages; slaves were manumitted; duties of vassalage, old debts and tributes legally abolished, or willfully forgotten or settled by death. The Magna Charta of England and the Parliaments of France date from that epoch of general convulsion.

AIR POISON.—People have often said that no difference can be detected in the analysis of pure and impure air. This is one of the vulgar errors difficult to dislodge from the ordinary brain. The fact is that the condensed air of a crowded room gives a deposit, which, if allowed to remain a few days, forms a solid, thick, glutinous mass, having a strong odor of animal matter. If examined by the microscope, it is seen to undergo a remarkable change. First of all, it is converted into a vegetable growth, and this is followed by the production of multitudes of animalcules—a decisive proof that it must contain certain organic matter, otherwise it could not nourish organic beings. A writer in *Dickens' Household Words*, in remarking upon this subject, says that this was the result arrived at by Dr. Angus Smith, in his beautiful experiments on air and water of towns, wherein he showed how the lungs and skin gave out organic matter, which is, in itself, a deadly poison, producing headache, sickness, disease or epidemic, according to its strength. Why, if a few drops of the liquid matter obtained by the condensation of the air of a foul locality introduced into the vein of a dog, can produce death by the usual phenomena of typhus fever, then incalculable evils must it not produce on those human beings who breathe it again and again, rendered fouler and less capable of sustaining life with every breath drawn! Such contamination of the air, and consequent hotbed of fever and epidemic, it is easily within the power of man to remove. Ventilation and cleanliness will do all, so far as the abolition of this evil goes; and ventilation and cleanliness are not miracles to be prayed for, but certain results of common obedience to the laws of God.—*Scientific American*.

A talking match lately came off at New Orleans for \$5 a side. It continued, according to the *Advertiser*, for thirteen hours, the rivals being a Frenchman and a Kentuckian. The bystanders and judges were talked to sleep, and when they awoke in the morning, they found the Frenchman dead and the Kentuckian whispering in his ear.

THE TOMB OF DAVID.—The mysteries of the tomb of David are at last revealed to the Christian world by an ingenious ruse of Miss Bazaar, a woman for many years a resident of Jerusalem. This adventurous lady, after having visited the harem inclosure at the risk of her life, determined to explore, disguised as a Turkish lady, the very tomb of the "Prophet David," for more than six centuries in the jealous custody of the Turks. The blind dervish who kept the entrance to this sacred spot was deceived by the familiar use of the Arabic language, as well as the assurance of her friend, in the person of a liberal-minded Turkish girl, who initiated her as a pilgrim from Constantinople, come to perform her devotions at the shrines of their lords and prophets, David and Solomon. Her devotional feelings were put to a strong test on observing this devotee of Islam take the saturated wick from an oil lamp and deliberately devour it, as an act of religious devotion. After her form of prayer had ended, she raised the splendid silken canopy overhanging the tumulus containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned with the most beautiful festoons of grapes—the emblems of the Jewish architecture—and other ancient devices which she carefully transferred to paper, yet to be presented to the public in the pages of the "City of the Great Kings," soon to make its appearance. No trace of its ancient treasures remained that have so often been pilfered by the Eastern monarchs. Hyrcanus, the son of Simon the Macabean, is said to have despoiled it of three thousand talents prior to its exploration by Herod the Great, who, when he had penetrated these mansions of the dead, found nothing to gratify his cupidity save some furniture of gold and other precious treasures, which he carried away. At another time, rolling balls of fire are said to have burst forth, by the superstitious believed to have consumed the seekers of bullion and treasure, said to be inhumed here even at the present day. This interesting and tabooed spot, as well as the Mosque of Omar, will soon be open to Christian inspection, without Turkish let or hindrance, as the writer of this hasty sketch (furnished by Miss B.) is already satisfied by personal experience in his explorations of the latter, though not less sacred edifice.—*Philadelphia Ledger*.

CALIFORNIA BECOMING THE VINEYARD OF THE WORLD.—We have received a communication on this subject from Mr. Charles Kohler, of San Francisco, a gentleman in the native wine business of that city, who generously accompanied his letter with samples of the native wine of his own production, which for flavor and quality seemed to us to be equal to many European brands, and only wanting in age. California is going to be a wine-growing country, and for the following reasons: "In the first place," says the *California Farmer*, "our vineyards produce ordinarily nearly three times as much as those of Europe and the ultramontane States." In France, a first rate crop from an acre is represented by 5,000 pounds of grapes, and in many districts 2,000 pounds is considered fair crop; in Ohio, 8,000 pounds is a very large crop, and the ordinary amount is from 4,000 to 5,000 pounds. But in California, the ordinary crop is from 10,000 to 13,000 pounds, and 15,000 pounds per acre is not uncommon. Secondly, our grapes never fail as they frequently do in Europe and on the banks of the Ohio; nor do they ever produce so little as the largest crops which can be produced there. Doubtless there must be some disadvantages which time and patience will have to overcome; but when we consider that this year the total produce will be about 14,000,000 pounds of grapes, and that from this quantity, the city of Los Angeles alone will obtain 150,000 gallons of wine, and 6,000 gallons of brandy, we can not but think that California is destined to become the vineyard of the world.—*Scientific American*.

PEACOCK ARISTOCRACY.—There is something in nature on which an aristocracy of blood or of talent may be predicated. But the aristocracy of wealth is ridiculously absurd, while that of dress is sublime ridiculous. The peacock aristocracy of this country was handsomely rebuked at Washington not long since. While Lord Napier the English Minister, was busy at Washington, his lady sojourned at the Gilmore House, Baltimore. The fashionable circles were agitated by the presence of the wife of a live Lord, and her ladyship received numerous calls and party invitations. The American ladies of fashion, elaborately and gaudily attired in flounces and jewels, were surprised to find the English lady in an excessively plain dress, totally free from all display, glitter and nonsense. Not a single jewel was visible upon her person. The wife of Lord Napier, however, is a woman of high birth, who can trace her descent from a long line of illustrious ancestors. She is, nevertheless, remarkable, though born and educated in the heart of European refinement and civilization, for the plainness of her apparel, the simplicity of her manners, and the entire lack of ostentatious pretension. She administers a severe rebuke to the upstart peacock vanity which distinguishes so many of our people.—*Banner of Liberty*.

FUNERAL CEREMONIES IN INDIA.—When the Hindoo is dead, his body is laid on a bier; he is carried usually to the sea or river, where the funeral pile is ready prepared. His face is exposed. Over the corpse is thrown a white cloth, on which many flowers are strewn. Before the body is taken to be burnt, it is anointed with ghee, or clarified butter. Arrived at the side of the water, the nearest relation sets fire to the pile, which is soon in a blaze. It takes three hundred pounds weight of wood to consume the body of an adult. The ceremonies are numerous, and a description of them would fill a chapter. The ashes are afterward thrown into the river or sea, and more ceremonies go on, called "Shradhu," which consists of rites for the repose of the soul of the departed; it is strictly attended to, and often costs a great deal of money—the priests receiving very handsome presents from the relations.—*Lady Falkland's Book*.

DON'T BE THE SLAVE OF CIRCUMSTANCES.—It is a painful fact, but there is no denying, that the mass are the tools of circumstances, thistledown on the breeze, straw on the river; their course is shaped for them by the currents and eddies of the stream of life; but only in proportion as they are *things*, not men and women. Man was not meant to be the slave, but the master, of circumstances; and in proportion as he recovers his humanity, in every sense of the word, in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and wield them at his will.

GOLD TO BE COINED.—It is stated in the Philadelphia press, that within a few days \$750,000 in refined bars of gold, stamped by the New York Assay Office, has been received at the United States Mint for coinage, and that half a million more is daily expected. This fact is interesting in connection with the present rate of exchange, as a proof of the strong check given to the exportation of balloon by the extraordinary demand for it here.

A VERY OLD CLERGYMAN.—Probably, the oldest clergyman in England is the Rev. H. Totty, D. D., Rector of Evingham, Sussex, who is in his 102d year.

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

New Advertisements.

STATE OF NEW YORK,

SECRETARY'S OFFICE, Albany, August 31, 1857.

To the Sheriff of the County of New York:
Sir—Bodies is hereby given, that at the GENERAL ELECTION to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Jos. T. Headley.

A Comptroller, in the place of Lorenzo Burrows.

An Attorney General, in the place of Stephen B. Cushing.

A State Engineer and Surveyor, in the place of Silas Seymour.

A State Treasurer, in the place of Stephen Clark.

A Canal Commissioner, in the place of Henry Fitzhugh.

An Inspector of State Prisons, in the place of Horatio Bowes.

A Judge of the Court of Appeals, in the place of Hiram Denio.

All whose terms of service will expire on the last day of December next.

Also, two Justices of the Supreme Court for the First Judicial District, in the place of William Mitchell, whose term expires December 31, 1857; and one in place of Charles A. Peabody, appointed to fill vacancy, occasioned by the resignation of James B. Whiting.

Two Justices of the Superior Court, in the places of Joseph S. Boworth and Thomas J. Osaway, deceased.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingram.

A Justice of the Marine Court, in the place of Horace McCarthy.

A Justice of the First District in the City of New York, in the place of James Green.

A Justice of the Second District in the City of New York, in place of Bartholomew O'Connor.

A Justice of the Third District in the City of New York, in place of William B. March.

A Justice of the Fourth District in the City of New York, in place of William A. Van Cutt.

A Justice of the Fifth District in the City of New York, in place of John Anderson.

A Justice of the Sixth District in the City of New York, in place of Anson Willis.

A Justice of the Seventh District in the City of New York, in place of Thomas Parsons.

A Police Justice of the First District in the City of New York, in place of James H. Welsh.

A Police Justice of the Second District in the City of New York, in place of Matthew T. Brennan.

A Police Justice of the Third District in the City of New York, in place of William J. Wood.

A Police Justice of the Fourth District in the City of New York, in place of J. Sherman Brownell.

A Police Justice of the Fifth District in the City of New York, in place of Barnard W. Osborne.

A Police Justice of the Sixth District in the City of New York, in place of William S. Davidson.

A Police Justice of the Seventh District in the City of New York, in place of James M. Flanders.

A Police Justice of the Eighth District in the City of New York, in place of Michael Connolly.

Also, a Senator for the 4th, 5th, 6th and 7th Senate Districts, consisting of the City and County of New York.

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All whose terms of office will expire on the last day of December next.

Yours respectfully, J. T. HEADLEY, Secretary of State.

SHERIFF'S OFFICE, NEW YORK, Sept. 3, 1857.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such cases made and provided.

JAMES C. WILLET,
Sheriff of the City and County of New York.

NOTICE All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, vol. I, chap. 6, title 3, article 63, part 1st, page 140.

232 ff

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CONTENTS.

Page

A Survey of Human Needs 1

Definition of Philosophy and Spirit 2

Italian 3

The External Argument 4

The Spiritual Congress 5

Vision at High Rock Cottage 6

The Disagreements and Exordia 7

The Table of Explanation 8

Page

The Classification of Media 126

The Classification of Causes 127

Summary Explanations 128

Revelations from Pandemonium 129

Assertion versus Facts 130

A Voice to the Insane 131

Benefits of Experience 132

Phenomena of the Spiritual Spheres 133

Page

Scenes in a Family Circle 134

Circles for Physical Evidence 135

Vision at High Rock Cottage 136

Engravings of Farms and Gardens 137

Illustration of Clairvoyance and Imagination of Neuraltic Medium 138

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ILLUSTRATIONS.

Page

Almond's Penmanship 147

Engravings of Farms and Gardens 148

Illustration of Clairvoyance and Imagination of Neuraltic Medium 149

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